

**Brahma Sutras**

with

The Commentary of

**Shri Madhva**

And Five Glosses of

**Shri Raghavendra**

(Part III)

By

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To,

His Holiness

Shri Shri Viswesh Teerth Swamiji

of Pejavar Mutt

dedicating this Volume

with prostrations before His Holy and  
august presence

I pray to God humbly and respectfully  
on the occasion of his fiftieth bith-  
day and wish him many such happy  
returns so that he may be at the helm  
of religious activities to guide us  
through the turmoil and confusion of  
ideas and logies.



## P R E F A C E

Our way has been long, weary and forlorn. The rising prices particularly of paper and the high charges of printing and postage, financial stringency and last but not the least, my old age made a common cause to break down my spirit and discourage my struggling adventure till at last despair and darkness stared at me; and I was just on the point of sitting down on the dusty path covering my head with clapping hands admitting defeat and submitting to most mortifying failure. Suddenly the bright rays of hope broke through dark despair. Shri Venkatanath took pity on this weary traveller and blessed me with a munificent gift of Rs. 2400 which though not sufficient was yet enough to inspire me with new hopes. Really I am thankful to the authorities of the T. T. Devasthanams, Tirupati for their timely help and I hope that this sympathetic attitude will be extended to the coming Volumes also so that the series will continue unimpeded and can wait for the public to help me in the selfless work. I hope to finish the five glosses of Shri Raghavendra in two more Volumes, and to take up next for publication a very enlightening commentary on the Upanishads called Upanishad Khandartha. I take this opportunity to thank the public for the ready response to my appeal and I also thank the T. T. Devasthanam in anticipation, for extending their sympathetic regard towards the coming Volume in the same manner.

Gadag  
20-5-1981

Ever at your Service  
G. B. Joshi

# SHRI RAGHVENDRA-HIS LIFE AND WORKS

## Vol. VIII

Brahma Sutra with the commentary of Madhava  
and the five glosses of Raghvendra

### Part III

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## Antaradhikaranam

**SUTRA :**

अंतर उपपत्तेः

One residing inside (the eye) is Vishnu only (and not Agni) Because (words like अमृत and Brahma) find their meaning in Vishnu only.

**BHASHYA :**

It is said that Vishnu was in the sun. "That Purusha in Aditya I am He, I am indeed He". (Cha). In this and in other Fires are stated to be staying in the Sun. As the eye and the sun are identical "The Purusha seen in the eye" and in others is stated to be Agni only. For (from the knowledge of Agni) there is no contact of Papa or Sin. Just as there is no contact of waters with the leaf of the lotus, so also you know a sinful deed does not contaminate him. Thus from the knowledge of

Agni only, as no Sin contacts him, there is Moksha and it is reasonable. "

Therefore it is said अंतर उपपत्तेः One stationed in the eye is Vishnu only. त्रिपादस्यामृतं दिवि The three forms of Vishnu (Narayana Vasudev and Vaikuntha) that are imperishable are in heaven (Swetadweepa, Anantasana and Vaikuntha). These and others show that he alone can be significantly called Amrita or imperishable. The word Brahma also is highly significant in him.

सोहमस्मि, स एव अहमस्मि— 'I am He. I indeed am He' is said from the point of immanence of Hari.

Though there is difference between Agni, Jeeva and others and Vishnu, the word अह which shows identity between them is used referring to Vishnu as the indweller of all, though there is real difference between them (Mahat).

### **SUTRA :** स्थानादिव्यपदेशात्

Eye, the place of residence of Brahma, has its strength from Brahma the resider. For there is such declaration. 'If any one pours ghee or water in the two eyes, they come out through the two paths (but do not stain the eyes): This and others show the strength of the place of residence (because there is the presence of Brahma). 'He is the leader of the beautiful and he is the bestower of brilliance' This is the power of Atma or Brahma because this is the mark of that power.

**BHASHYA :**

Thus it is stated in Chaturvedshikha- "That one, by whose power if anyone pours water or ghee in the eye it comes out by the side paths, is the Lord, the one, undisputed, the extraordinary, is also higher than Laxmi, who is higher than Chaturmukha, who is higher than Rudra, and is also called by the names of Vamana Bhaman, Ananda and Achyuta". In Vaman Purana it is stated- "That this eye stands detached from all other things is due to the power of the place of residence which belongs to Vamana, superior to us and one should meditate that he is one's destination.

**SUTRA :** सुखविशिष्टाभिधानादेवच

The one in the eye is Vishnu because he is said to be 'Perfect Happiness' (कं ब्रह्म) and perfect knowledge (खं ब्रह्म).

**BHASHYA :**

It is stated in Chandogya that Prana is Brahma and Perfect Happiness is Brahma; perfect knowledge is Brahma.

"Vijnana and Ananda is Brahma". "He understood Brahma to be Ananda" on account of these and many others. Those Characteristics belong to him alone.

"Unsurpassed perfection of Bliss is undoubtedly the characteristic of Vishnu only. Other beings right from Laxmi to Tranajeevas or the best among men are only relatively blissful". Thus it is stated in Brahma Vaivarta.

When the primary meaning is syntactically adjustable secondary need not be accepted.

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## SUTRA : श्रुतोपनिषत्कृत्यभिधानाच्च

The one in the eye is Vishnu, because it is stated in shruti that to those who undergo that discipline of hearing, thinking and meditating of these lores, the destination is Brahma reached through Vayu.

## BHASHYA :

'स एनान् ब्रह्मगमयति' The Vayu carries them to (the four faced) Brahma or the supreme Brahma. (So this is Brahma Vidya and not Agni Vidya) Because it is not proper to say that one goes to a different destination from that of the Vidya he hears.

## SUTRA : अनवस्थिते रसंभवाच्च नेतरः

The one in the eye is not Agni (but Brahma); Because (if one jeeva is controlled by another Jeeva) there is infinite regress and the view (that one jeeva is controlled by another Jeeva) is impossible also.

## BHASHYA :

There is infinite regress if one Jeeva is controlled by another Jeeva. And it is impossible also because one Jeeva is equally dependent as another Jeeva.

There is no evidence for a rule why Agni alone should be independent (When all are equally Jeeva). And there is no necessity felt to accept God as the Prime-mover.

## BHAVADEEPA

Inclusion in the Shastra, of this Adhikarana is sought by showing the samanvaya of the mark of 'residence in the eye' in Parabrahman, though this mark is known to refer to other thing by the association of Agni Shruti. Bhashyakara provides us Shruti Sangati and other requisites for the discussion of the topic. Anandamanya was said to be one having his residence in Aditya, which automatically includes also residence in the eye. Raghvendra explains the operation of this inclusion. Both eye and Aditya are presided over by the deity; hence he who has residence in Aditya has also his residence in the eye. It is expressed in one place. If this is to be expressed in another place it is done so by implication (आधिक्ये). Residence in the eye is found to belong to some Agni. य एषोऽतर अक्षिणि पुरुषोदृश्यते एष आत्मेति होवाच एतदमृतं अभयं एतद्वह्म इति.

"In side the eye This Purusha is seen through divine vision (by those gifted with divine vision). Satyakama tells this to Upakosala. Now if this residence in the eye belongs to some one else (Agni) then residence in Aditya also belongs to some one else (Agni).

Here an objection is raised. In the Mantra यश्चासौ आदित्यः residence in Aditya means "Vishnu resides in Aditya; And in its commentary it is stated "That Vishnu who stays in all souls, in people, in gods, is one only". It is said formerly in the Sutra भेदव्यपदेशात् in सयश्चायं that Ananda maya is said to be residing in both higher and lower souls that are called by the name

of Purusha. Therefore one residing in the eye also is residing in the deity presiding over the eye, by implication. But here we came to know from the statement in Teeka, which is to be announced hence forward, that residence in the eye means residence in the ball of the eye and hence residence in the Aditya is residence in the orb of Aditya (the orb of the sun) as both eye and Aditya are similar. Then how do you explain the disparity between the objection raised in Purva Paksha that if a different one is residing in the eye then in the Aditya also the one residing is a different one; and the answer in Sidhanta that if the one residing in the eye is Vishnu then one residing in the Aditya by equal force of logic is Vishnu ?

To this query the rejoinder is that according to the coming statement, the one who is said to be the actuator of both men and women by the words वामनि and भामनि is said to reside in the eye, then it naturally came to happen that the same formerly stated also is the one residing in Aditya mandala (the orb of the sun). When thus stated every thing was found reasonable, where is the necessity of accepting a God as the one residing there ? This is the objection side. The answer of the Sidhanta is that when by the reasons that are going to be adduced as the mere different one cannot be 'The actuator' that one residing in the eye is Vishnu, then the one residing in Aditya mandala, by the same force of logic and the one in the deities of the eye and Aditya, is Vishnu. But others reconcile this discrepancy by stating that in the commentary on the upainshad,

Aditya stands for the deity Aditya; therefore the one residing in the deity was meant, but in the commentary on the sutras in all the shruties, Aditya stands for the one residing in the insentient orb of the sun and ball of the eye and hence in both objection and judgement side the one residing in the orb and ball is accepted.

This is similar to the treatment in the coming **Adhikarana**. In the Next Adhikarana in the Shruti आत्मनि तिष्ठन्, आत्मा means the presiding deity who is four faced Brahma according to Brahadbhashya. Still in the this Bhashya the meaning of Jeeva only is accepted and the one immanent in Jeeva is said to be different in the sutra भेदेनैव. So also here the same treatment is given. The sense of the previous Teeka also is the Jeeva as shown by the word पुरुष. Therefore there in Bhashya it is stated that only सयश्चायं पुरुषः is cited. But in Chandrika adopting the old method of pradeepa the words like Aditya and others mean the deities Aditya and others. When Agni resides in the presiding deity of the eye, he is the same who presides over the deity of Aditya. This is the objection side. Now the Sidhanta side is that because one who resides in the deity of the eye is Vishnu, so one who resides in the deity of Aditya also is Vishnu only. This is appropriate.

Raghavendra supplies some times syntactical, sometimes logical sometimes critical, links to elucidate Bhashya in the from of closely-knit-together-commentary. So far, Tikakara explained Bhashya as affording elucidatory connecting link between the previous



Adhikarana and the present one. Now the Tikakara explains the same Bhashya as affording the objection side (पूर्वपक्ष) along with reasoning (तद्युक्ति) to uphold it and the ultimate result of all this argumentation (तत्फल); and thus states that there also Agni is referred to. And this is the view already enunciated at the very beginning. Fearing transgressing of limit we stop entering into details.

There is counter objection to Purva Paksha. If Agni were to reside in Aditya, Why should he be in the eye? "Aditya becomes the eye and enters into the eye" is the Shruti. Therefore Agni residing in Aditya is proved to reside in the eye also. Now another objection against Purva Paksha is raised. यएष आदित्ये पुरुषः स एवाहमस्मि". Thus says Agni. But Agni that referred to by अहं is formally referred to. Because really the Purusha in Aditya is Vishnu. But this is not sound. Because this runs counter to the Shruti यस्यश्चासावादित्ये. Besides there is repetition (अभ्यास—सो हमस्मि स एवाहमस्मि) and repetition is stronger than similar statement (समाख्या—सयश्चायं पुरुषे यश्चासावादित्ये, in Taittareeya). Because similar statement is found in another place; while Abhyasa or repetition is to be found in the same place. Hence Repetition is more readily grasped than similar statement. If this line of fencing is undertaken the Purva Paksha can be easily rebutted. For in the reference to Vishnu, there is some extraordinary newness in Vishnu (अपूर्वता). This novelty sets at naught the repetition in reference to Agni.

But Purva Paksha Kara is adamant and does not easily accept defeat. Naturally next in importance is फल in settling the import of a passage. But फल or purpose means by implication फलत्वं one having purpose or purposefulness. And that is eulogistic statement or अयवाद (स एतदेव विद्वान्...सर्वमायुरेति). This is highly eulogistic of Agni but not of Vishnu or Brahma; and eulogistic statement is more efficacious in giving the import than Novelty.

For all these reasons, Viz for the reason of there being Repetition, Eulogistic statement, and a multitude of Shruties referring to Agni, one in the eye is Agni and not Vishnu. Consequently Agni is Anandamaya. This is a spiritual calamity as the view that knowledge of Vishnu leads to liberation also has been thrust into risk.

This Purvapakshi's argument is a round about course of attack. "Sidhanti pleads that the knowledge of Vishnu leads to Moksha. That is not reasonable. For in the Mantra तद्यथा it is stated that liberation or Moksha is assured from the knowledge of Agni. This would have been a straight forward attack. Instead of that Anandamaya is said to be in Aditya. This of course means that he is in the eye. This residence in the eye is attributed to Agni in Chandogya. So both residence in the eye and the quality of Anandamayatva belong to Agni only. This is a round about course of argument.

This round about course is adopted as Purvapakshi's argument because when we prove the samanvaya of

'residence in the eye' in Vishnu there we have proved the previously stated 'residence in Aditya' also to be the attribute of Vishnu. The idea is developed in greater detail in Chandrika. Neither Aditya statement nor eye-statement bears any sign of raising a Purva Paksha. So this long course is adopted also to raise a Purva Paksha. Agni is used in the plural because in the Aditya and others, the three fires viz. Garhapatya, Anvaharya and Ahavaneaya are placed. Therefore the famous Agni Garhapatya is placed in Aditya and hence is to be found in the eye. You should not suppose that all the three fires are placed in Aditya.

Now the Sidhanta begins. The 'one in the eye' is Vishnu. The 'one in the eye' is used in the Bhashya according to the Shruti 'अतः अक्षिणी'; and it is a disputed point. But in the Sutra the word अंतर is used in the sense (अतः स्थित्वा रमणकृत् which is the meaning of आत्म) of one enjoying, being inside in the place of आत्मा.

The reading in Bhashya should be विष्णोरेव चक्षुरंतरः. For Bhashya also means that one in the eye, is the enjoyer or though in Anu Bhashya; it may be— 'one in the eye' is the enjoyer, yet here in Bhashya it is only चक्षुरतस्थो विष्णुरेव. The one in the eye is Vishnu. For in the coming portion there is (ब्रह्मशब्दादि) the word Brahma with others which includes the word Atma in order to make it the reason (हेतु). So अंतरत्व is restricted to अतस्थत्व only. Therefore in Tika, in order to reconcile the difference between Bhashya and Sutra

(अनस्थ and अंतर) it is commented upon as विष्णुरेव चक्षुरंतरः as Vishnu alone is the one in the eye, who is the enjoyer.

Purva Pakshi's arguments and Shruties cited can be reconciled and adjusted to mean something else. The Shruti referred to is सोहमस्मि स एवाहमस्मि. Though अहं refers clearly to Agni yet on the strength of Smriti this अहं refers to the immanent Vishnu and not to Agni. Therefore this Shruti is not Agni Shruti. And abhyasa (repetition) and Apurvata (novelty)—and all refer to the immanent Vishnu and not Agni. स्यान्नित्यपदेशात्—Tikakara helps us to understand Bhashya and Raghvendra helps us to understand Teeka. तत् means तस्मात् the ultimate meaning of which is असंगपुरुषाश्रयत्वात् 'because it takes resort to a Pursha who is detached'. अस्मिन् is used in Teeka just after the original Bhashya. The meaning of यत् is given as यदि एव in वर्त्मप्रतिएव means 'goes towards the out let' and does not touch the eye. The detached nature was not clear in Shruti. Hence it is made clear. Because the sentence संयद्वाच्यम् is clear, it is not explained. As it is difficult to understand how the place and power, point to Hari, they are explained.

The words वामन and भामन are explained as below:—  
The words वाम and भाम mean Beauty and Energy respectively. Now beauty and energy are considered the chief characteristics of women and men respectively. Hence वाम and भाम mean women and men. A controller of them both is वामन and भामन:

In Bhashya instead of अक्षिरन्तस्थः, the word चक्षुरन्तस्थः is used often in accordance with the śruti quoted in Bhashya.

### सुखविशिष्टाभिधानादेवच

Thinking that Bhashya should be in conformity with Sutra, Bhashya is being interpreted according to the directions given in Anu Bhashya. Brahman being an extraordinary abode of happiness is characterised with extraordinary stature of Brahmahood. In that Bhashya, it is stated that the lower Brahma is that Prana, who is the deity over strength. Hari himself is the higher Brahma who is characterised by the nature of essential knowledge and bliss, and perfection. (प्राणो ब्रह्म कं ब्रह्म खं ब्रह्मति) In this Shruti the words कं and खं connote perfect happiness. Another meaning is "the higher Brahma is Purna Ananda and Purna Jnana."

The reason why प्राणोब्रह्म is introduced here is that in the Sutra श्रुतीप in the word कगति, क is said to connote both Prana and Brahma with certain limitations. (नत्रेण). In कं ब्रह्म the word क introduces both Prana and Brahma (प्राणोब्रह्म); otherwise the Pronoun स (स एनान्ब्रह्मगमयाति would not have reference to a noun Prana that has gone before, 'who explains Brahma to these'. Now Upakrama (commencement) Upasamhara (conclusion) and Shruti, Linga and Vakya are there and Linga is to settle their meaning (इति); so Purnananda and others are introduced as Linga or reason at

the very beginning. This Upakarama has clear reference to Vishnu; and on the strength of this Linga the whole context is proved to have reference to Vishnu. And Sutra is interpreted accordingly; (सुखविशिष्टाभिधानादेव means पूर्णसुखाभिधानादेव) Because Brahma is said to be perfect Bliss; (The meaning of एव in the sutra is) Much more so (he is Brahma) when he is perfect in Knowledge. For the simple word विज्ञान (in विज्ञान मानद ब्रह्म) means 'Perfect Knowledge'. A simple unqualified word is used in its chief meaning (मुख्यस्य निविशेषण) and perfect knowledge alone is the chief meaning of the word विज्ञान. Otherwise the definition of Brahma will be over-extending to human souls as they also are perfect like the small and big pots; all are full with water even when they are filled with small or big quantity of water in a river or the ocean. Hence in the sutra the wording is सुखविशिष्ट and not पूर्णसुख; because relative perfection (though not absolute perfection) is to be found even in human souls.

### श्रुतोषनिपत्कगत्यभिधानात्

Here प्राणो ब्रह्म क ब्रह्म is repeated with a view to avoid the wrong notion that there are three Vidyas; and that it should be correctly understood to be Atmavidya. This is the contention of some. Some again argue that प्राणो ब्रह्म is quoted bodily here because as there is contradiction even when प्राण is stated at the beginning and hence it is considered as not Prana Vidya; so also even when Brahma is stated

at the beginning there is the contradiction in the form of the statement of Aditya under the designation of Agni, it is contended that it is not Brhma Vidya. Thus they say that प्राणो ब्रह्म is quoted to supply an instance. Again they argue that Prana has no contextual support as it is formerly stated to have been attacked by Shruti Linga and others.

Thus प्राणो ब्रह्म कं ब्रह्म refers to Vishnu and य एष आदित्ये पुरुषः is Agni Vidya. For just as ब्रह्मार्म्यग्निं प्रथमं no doubt begins with Agni yet as there is the mark of Savitru (सवितारमूतये) it is सवितृमंत्र; so also the Vidya which is called अस्मद् विद्या is associated with Agni and has the context of Agni. This also implies that Prana has no contextual support also.

“If the Upanishads are heard by him, Brhamagati is attained by him” Raghvendra fills up the gap. Mere hearing will not qualify a man for Brhmagati. So मनन and निदिध्यासन are meant as means along with श्रुत or श्रवण, for Brhmagati is mentioned here as कगति (in the Sutra).

क also means Vayu (को वायुः) केन वायुनागतिः - Goal to which are led by Vayu. Because (प्राणो ब्रह्मेति) even Prana is wanted by the the context. So far (एतान् ब्रह्मगमयति) was taken as basis and meaning was given. Now आचार्यस्तुतेर्गति वक्ता is taken as basis, and the श्रोता referred to by ते (you) is the centre of interpretation. There the sutra means “To upakosala

who has heard the Upanishad क गतिः is mentioned as the result of this Vidya. Now you need not have recourse to उपलक्षण or implication (of मनन and निदिध्यासन).

Here in the Sutra क गति alone is mentioned and not 'as the result of this Vidya' no doubt. Yet this is the very statement which mentions this as फलश्रुति. Otherwise the mention of some Gati in the context of this Vidya would have been out of place. For (हि) it is not proper for a Vidya to have different Gita. In Geeta it is stated "Those who worship other gods go to other gods and my devotees come to me" But in Geeta itself it is stated "Devotees of other gods also come to me" which runs counter to the former statement. Yet there is no contradiction. For ज्ञात्वापस्तु विष्णोस्तु पृथग्देवान्यजन्नरः यातिदेवान् One who has the conviction of the supremacy of Vishnu worships other gods (not as supreme) goes to other gods; not convinced of the supremacy of Vishnu (if he worships other gods as supreme) he goes to eternal darkness; Hence the former statement in Geeta does not contradict the latter statement (in Geeta). Therefore the Vidya which gives us the attainment of Brahma must have Brahma for its topic. This again does not run counter to अस्मद्विद्या for that refers to immanent Vishnu. It is said that holy fires stated two types of Vishnu one immanent and another all pervasive to Upakosala. Not only Shurti and Linga will be justified; but even the Sutra will be justified in its statement. For (सोहमस्मि) अह or I together with अस्मद्विद्या has been made to



refer to immanent Vishnu through another way of interpretation according to the interpretation in Bhashaya.

Now an objection is raised that the word अस्मद् (I) naturally and gracefully refers to the agent of the statement (speaker). Then why should that word should be made to refer to another object? This objection in an equally graceful manner silenced by stating that that another meaning is accepted on the strength of exclusive reference, as directed in Nayayavivarana, of Shurti. Besides many such Shruties are meant.

If on the other hand, in spite of these strong reasons it is insisted to refer to another thing then one is easily led to Infinite Regress and other logical fallacies. अनवस्थितेरसंभवाच्च the word अन्तरः should be imported in the Sutra. The one in the eye is not Agni. For the one in the eye is said to be the prompter (वामनिः भामनिः) of men and women in the Shruti. But in Bhashya it is stated that the one in the eye is not Jeeva in the place of 'Agni, for the Jeeva cannot be the prompter of another Jeeva'. If one Jeeva is the prompter of another Jeeva then that one requires still another—thus leading to Infinite Regress. To avoid this logical fallacy you cannot accept Agni to be an independent prompter; For he is Jeeva; and is one of the prompted as other Jeevas are.

Again if this were Agnividya, then Agni should have been our destination. But Brahma has been mentioned as the thing to be realised. Hence it must

be Brahman Vidya. For a Vidya consecrated to one deity cannot take us to another deity. But this is also called अस्मद्विद्या and yet that does not run counter to ब्रह्मविद्या. For अस्मत् means, one that is immanent (in us), and that is Brahma. In corroboration it is cited that Agnis preached upakosala that there were two types of Vishnu- (one is objective or pervasive and another subjective or immanent) while commenting on chandogya सोहमस्मि is interpreted having recourse to immanent meaning; and this also includes the instance of अस्मद्विद्या.

Again that is in conformity, not only, with Shruti and Linga but also with अस्मद्विद्या which must be interpreted with reference to the immanent meaning as in सोहमस्मि. This is the implied meaning. We shall have to adopt secondary meaning of अस्मद् because we must give priority to the exclusive shruti so as to suit the Lingas or marks of 'Immortality' and Fearlessness.

It is said the immanent form is called Atma and the all pervasive form is Janardana. But in shruti there is no question, like- 'who is Atma'? The form of the question is "Who is Brahman"? so here it ought to have been told, 'Asmat Vidya and Brahma Vidya.' The reply is Atma is Brahma and both are synonyms. Hence Asmat Vidya is Brahma Vidya.

In कं ब्रह्म, कं means the form of bliss (आनन्दरूपः); this is said to be Brahma or Para Brahma. But क

is taken to mean 'Blissful' as an adjective to qualify Brahma and Brahman means Blissful perfection, then Brahma and Atma cannot be one.

### अनवस्थितेरसंभवाच्चनेतरः

So long it was proved that one in the eye is Vishnu, on the strength of appropriate reasons. Now if otherwise it will invite contradiction. Hence also the one in the eye is Vishnu and not Agni. For it is supposed that one in the eye is one who animates others. But Agni himself requires one to animate him, Vishnu is the animator of both the sexes— वामनिः भामनिः and is fit to be in the eye. Because it is said so in the shruti. In Bhashya Agni is called Jeeva. Because he belongs to the class of Jeevas, and hence cannot animate others. The fact that one Jeeva requires another to animate him leads to infinite regress. To avoid this infinite regress Agni is represented as independent (not requiring any animation from other sources). But when Agni belongs to the class of Jeevas, how can he claim independence to the exclusion of other Jeevas? It may be argued that infinite regress has no scope because if Agni is not independent at least God is independent. But the Purvapakshee does not believe in the existence of God. Hence infinite regress stands as it is. If he would accept the existence of God, why should he reject him as one residing in the eye when that is warranted by strong reasons.

But the Purvapakshee objects that a scale of gradation on the basis of superiority and inferiority

is accepted by the Shidhanti as shown in many sutras; In the same manner why not accept the scale based on controller and the controlled so that Agni will be controller over those who are lower in scale? The reply to this objection is that there is no evidence to warrant the controller ship of Agni. But the Shidhanti accepts the controller-ship of Agni over other souls. Still the controller-ship is justified only when Agni is accepted as being controlled by Paramatma and not independently. But the Purva Pakshee does not believe in the existence of an all-controller Parmatma.

Therefore it is concluded that Vishnu alone is one that resides in Aditya and others and in the eye. Then how is it that it is stated that this Purusha is seen in the eye? For this Purusha is declared to be unmanifest, in nature. (तदव्यक्त, माहृहि). Yet as stated in Chandogya Bhashya, Paramatma is seen with paranormal eye. So the one in the eye and in Aditya is Vishnu only. He is Anandamaya, and his paranormal Vision secures Moksha.

Some here have found fault with the interpretation of the Sūtra and Bhashya. But that criticism is not worth noticing and hence it is left as out of consideration.

### NYAYAMUKTAVALI

A thought link of this Adhikarana with the previous portion is established by raising an objection against what has gone before, for if the one residing in the

eye and fearless, is proved to be other than Vishnu, the fearless mentioned before also will be other than Vishnu. In chandogya, in the 4th Adhyaya one in the eye is heard- "One Purusha who is seen in the eye, it is said, is Atma. That is deathless, fearless and that is Brahman". This Atma is mentioned here as one in the eye. A doubt is raised whether this is Agni or Vishnu.

The Purva Paksha or Prima facie View is that he is Agni for the following reasons. 1) One Agni called गार्हपत्य tells about himself that he is Purusha in the Aditya and that he is only that (Purusha). Thus Agni declares himself to be in Aditya. 2) Akshi and Aditya have a common deity as stated in the Shurti- "Aditya became the eye". 3) And in this context there are many Agni Shruties like- "Then many fires or Agnis came up". You cannot object that the word अहं referring to Agni refers to Vishnu that is immanent in Agni on the strength of the Shruti having similar meaning- "They are indential-one who is seen in Aditya and one in the Purusha". For similarity of meaning is violated by the repetition- "I am he, I am he only". For on the strength of Arthavada (exaggerated praise) the view that Vishnu, taken in the extraordinary meaning amounts to newness of meaning also, is well refuted.

There comes Sidhanta or judgement on this objection. The immortality ascribed to 'this' in 'this is immortal' cannot be attributed to Agni who is said to be mortal and other things in "Vidyut and Vristhi and

Chandrama, Aditya and Agni die again and again". And "Agni burns through fear". The words Brahman and Atma cannot be attributed to none other than to Vishnu. For there are attributes like संयद्भामत्वं which strongly suggest the quality of detachment (असंगत्वं) in "If in it water or ghee is poured, it comes out through the passages" to the aforesaid eye. Moreover it is fully the context of Brahma (कं ब्रह्म खं ब्रह्म). Again an exclusive mark of Brahma is found; for there is mentioned the goal of Brahma for all these lores at the end. (स एनान् ब्रह्मगमयति). Now the context cannot be invalidated. The word अहं referring to Agni can be conveniently made to refer to the immanent (Vishnu) according to the direction given in Padantya Prana Nyaya. (An Adhikarana in the previous pada coming at the end of it). The reasons that settle the purport like Abhyasa (Repetition) and Arthavada (Exaggerated Eulogy) also may be made to refer to him alone. Besides Agni belongs to the Category of Jeevas. Then he requires another Jeeva to animate him. And this leads to an infinite regress. Hence it is fully and finally concluded that the one in the eye is the independent Vishnu. The fruit of the discussion can be mentioned as the following- If the one in the eye is other than Vishnu, then the one in the sun (Aditya) also would be other than Vishnu as the same is said to be in the Aditya. Then of course Anandamaya also would be other than Vishnu and the whole argument would be disproved. This objection is easily set aside by what has been proved in this Adhikarana.

## TATTVA MANJARI

Here in this Adhikarana it is again objected that it is not reasonable that Vishnu is Purnananda. For in the Shruti यश्चासावादित्ये that Purnananda is one in the Sun or Aditya. And this one in the Aditya is said to be Agni who identifies himself with the Purusha in the Aditya in “य एष आदित्ये पुरुषः सोहमस्मि”. This Purusha in Aditya who is Agni, is said to reside in the eye in the Shruti “य एषोत्तराक्षिणि पुरुषोदृश्यते एष आत्मा”. In the Shruti again “आदित्यः चक्षुर्भुत्वा अक्षिणी प्राविशात्”. The presiding deity of both Aditya and the eye is one and the same. Therefore the one in the Aditya and Purnananda is Agni only, as a reasonable conclusion. To refute this objection start five Sutras beginning with अंतर उपपत्तेः its meaning is नियन्ताच्च should be annexed to it. And just as in previous Adhikarana, सर्वगः and लिंगैः सर्वैः युतः सहि should be syntactically joined to the Sutra. Then (सर्वगत means) one in the eyes of all living beings, and the controller (नियन्ताच्च) of men and women of beauty and lustre connoted by वाम and भाम is the one independent Vishnu; and not Agni. For he is endowed with all marks as mentioned in ‘एदमृतं अभयं एतदब्रह्म’ ‘तद्यथापुष्करपलाशः आपोन श्लिष्यते’ तद्यदस्मिन् सविर्वेदिकं वा’ एष वामनिः भामनिः, कं ब्रह्म खं ब्रह्म and एतान् ब्रह्म गमयति which designate marks like immortality, fearlessness, whose knowledge leads to immunity

from sins, who endows detachment to the eye that resorts to him, controlling of beauty, possession of perfect joy and perfect knowledge— all of which belong to this contextual portion. And one endowed with these marks is Vishnu only. For they have been proved to belong to Vishnu only in Bhashya.

In यो गिना सो हम स्मि the word स has some special purpose to serve. The pronoun refers to one in Aditya, according to the direction in Padantya Prananaaya who identifies himself with one immanent in himself as 'I am he'. He is Vishnu; he is one in the eye. This suggests that one in the eyes is the controller.

Here instead of अंतर the word नियंता is used, to show that he is in the eye in the form of नियंता as mentioned in एष उ एव वामनिः. So if Agni is the controller, being Jeeva, Agni requires another Jeeva to direct him. Thus it leads to infinite regress. For Agni is subordinate (नियम्य) to his controller as all Jeevas are, hence he cannot claim to be controller. But if the independent lord is the नियामक there is no objection. Hence the word एक is used which means independent.

In Anubhashya one is said to be Bhavalinga and another is said to be Kriyalinga. 'एतद् भावाभिद्यं लिङं क्रिया लिङेत्ततः परं अतयम्यन्तर इच्छेति क्रिया भावाख्य मुच्यते'. Thus in this Adhikarana Kriyalinga and Bhavalinga are mentioned as in operation. The state of being in the eye is apparently the Bhavalinga सर्वग used after it



makes the point still more clear. 'Control' is some action and is shown by the word नियंता. This is Kriyalinga. In अंतर which means अंतस्थित्वा रमणकृत् and so according to Anubhashya enjoying is not the only action meant, but the action of controlling also. Therefore an unqualified word like क्रिया is used.

### TANTRADEEPIKA

In this Adhikarana Bhavalinga like 'residence in the eye' and Kriyalinga like 'enjoying' are made to refer to Vishnu. तत्तु should be taken for granted. "That one Purusha which is in the eye is Atma". Thus it is said.— This one is called आत्मा because he stands in the eye and enjoys; and this one is that Brahma and not Agni. Because words like fearlessness (in एतदभय) and Brahma (एतद्ब्रह्म) which possess marks of Brahma like fearlessness and immortality became meaningfully suitable with reference to Brahma only. This is the meaning of the Sutra अंतर उपपत्तेः. In the Shruti अंतरक्षिणि being in the eye is asserted; still in एष आत्मा the word आत्मा is used which means (आदेयमाप्ति) (रमण or enjoying is the enjoying of happiness. For, that which Brahma accepts is (not happiness only) enjoying also. The word अंतर is derived from the root रम् with the preposition अंतः which is अमंत and is followed by the termination उपप्रत्यय. Therefore it is in the masculine gender though तत्तु is taken for granted.

Then again स्थानादि व्यपदेशाच्च—स्थान means eye. The word आदि refers to the presiding deity. Again the word स्थानादि refers to स्थानादिशक्ति (by implication). So the Sutra means 'because the capability of the eye' and that of Brahma is mentioned, अंतर is Brahma only. For in the Shruti तद्यस्मिन् सपिबोदकं वा सिचति its capability of immunity of the eye is referred to; so also in संयद्वा इत्याचक्षते the capability of the controlling of beauty is referred to—these two fit in with the one in the eye when that one is Brahma only. To show that this is also corroborated by the context it is said सुखविशिष्टाभिधानादेवच. (The compound सुख विशिष्टं is to be desolved as Karmadharaya Compound (विशिष्टं चतत्सुखं सुखविशिष्टं) the word belongings to the class of कडार and others, becomes the latter member of the compound). Or it may be dissolved as the instrumental Tatpursha, or the locative Tatpurusha (सुखेन or सुखे विशिष्टं सुख विशिष्टं) for, in the beginning Shruti कं ब्रह्म ख ब्रह्म, क is happiness and Brahma is perfect; therefore 'perfect happiness' a special type of happiness is mentioned as its form. Hence अंतर is Brahma only. The word एव in the Sutra implies "Let कं ब्रह्म remain; implying perfect happiness, what of that here?" Here it is विशिष्ट because it removes the application of सुख to Jeeva. This Shruti (कं ब्रह्म) might be Brahma Vidya. But Akshi Vidya may be dedicated to Agni. To this objection as a reply the Sutra starts as श्रुतोपनिषत्क

गन्धभिधानात्. Here श्रुत has implied meaning. क means both Brahma and Vayu, at the same time. Because both are mentioned in प्राणो ब्रह्म कं ब्रह्म. The Sutra is to be explained as श्रुतोपनिषदा केनवायुना कस्य ब्रह्मणः गुतेमात्रे अभिधानात्. श्रुतोपनिषदां पुंसां.

By men who have gone through the lores (विद्या) by the method of hearing thinking and meditating, the destination of Brahma is reached being led by Vayu. (स एनान्ब्रह्म गमयति) As it is stated thus अंतर is Brahma only. Besides by the study of one Vidya man cannot aspire to reach another destination. If otherwise, it leads to contradiction. The same is further explained by the next Sutra- अनवस्थिते रसंभवाच्च नेतरः. The अंतर mentioned before, is not the other or Agni but he is Brahma only. Because if Agni, a Jeeva, is an animator of another Jeeva, he also must have another animator; then that one must have another and so on and so forth. Thus there is regress adinifinitum. This course is after accepting Agni to be an animator. But really speaking Agni being a Jeeva himself is animated by others and hence he cannot animate others.

## PRAKASHA

Raghvendra takes us deep into the study of Chandrika and indirectly into the study of the 4th Adhikarana of II Pada and Bhashaya thereon. According to the Bhashya we feel that the present Adhikarana is related to Anandamayadhikarana. Chandrika also

shows the same relationship with the previous portion, which is to be found in the Sutra विशेषणाच्च. The relationship is objectionary, that is raising an objection on what has been discussed, or there is no rule that any previous portion should be related and not the portion that immediately precedes it. Or the mark of residing in the Adhitya also should be shown to refer to Vishnu (by Samanyaya).

Now an objection is raised. The Purvapaksha argument is that if the present अभय is Agni, then the previous अभय also is Agni. Now upon this the objection is raised. Now if this अभय were Agni why should the previous अभय be Agni ? For here the marks showing the import like Repetition, enlogistic exaggeration, and the Agni shurti in multitude are here to uphold the theory that अभय is Agni, but there these special reasons are not to be found.

If in इंद्रस्यात्मा इंद्र is other than Vishnu in इंद्रोराजा, इंद्र is not another, on the other hand on the strength of the marks available there इंद्र is Vishnu, and on the strength of this new decision here also इंद्र in (इंद्रस्यात्मा) is Vishnu.

The Purvapakashi contends that this objection is not sound. For अभयत्व is 'entertaining fear from no quarters'. This is compatiabie with an independent being; and is not compatiabie with one controlled by others. Therefore अभयत्व belongs to Agni here; and on the ground that two beings cannot be independent,

the one in the previous Adhaya also is Agni. And on the strength of that the other one also should be some how made to adjust to it. For one exclusive mark is able to set aside the claims of many equivocal marks.

So this rule is applicable to Agni that is in the cave. As for reference to Brahma, it can be some how adjusted. When the attribute of immortality is doubted in him even the attribute of indestructibility can very well be doubted to be there only. As we have objected to the reference of fearlessness (अभयत्वं) to him, he cannot be doubted to be Vishnu. This is the contention of Purvapakshi as elucidated by Raghvendra. There by it is justified that Bhashya expresses the fruit of argument.

Now Chindrikakara explains Jayateertha's Teeka which in its explanation offers the subject of discussion. In the 4th Chapter of Chandogya it is narrated that Upakosala Kamalayana resided with Satyakama Jabala observing perfect continence. And he accepted the duty of Vigilance of Agni for twelve years. Though he allowed other students to return home (after their studies) he did not allow Upakosala to return. But the wife of Jabala spoke to her husband "He observed continence; and watched the fires in vigilance perfectly well. You did not teach him; fires also did not teach him. So now you may teach him". But the sage went on his tour without advising him. Upakosala took to fasting in mental agony. To him the wife of Acharya spoke- "Oh ! student kindly eat, why don't

you eat ?” He replied— “Man entertains many desires; as they are not fulfilled he is put to mental worry. Hence I do not eat”. Then the fires spoke among themselves— “This man of continence has served us well, taking much trouble. Let us teach him (the highest lore).” They advised him thus.— “The god of strength Vayu is the lower Brahma. The perfect and blissful Vishnu is (ॐ) the chief Brahma. The perfect endowed with knowledge and power is Vishnu the para Brahma. Thus beginning when the initiation into Brahma lore was ended, the Garhapatya the second Agni began the initiation— He is Prithivee (one that pervades) Agni (one that animates limbs) Anna (being inside the limbs he destroys all) and Aditya (always the first form). Thus he advised the four forces of Brahma. That Agni said— “That Purusha who is seen in Aditya is I myself; he is myself” (one immanent in myself and in Aditya is that Purusha).

“One who knows that the one in Garhapatya Agni is in Prithivi and others, gets rid of sin. Then he goes to Vaikuntha. He lives the whole period of life. All-knowing he lives. The servants of this aspirant do not go to ruin. He who meditates thus is protected by us here and in the next world”.

Thus the Agni—Garhapatya Anvaharya Pachana and Ahavaneeya preached that their self was immanent in Aditya, Chandra, Vidyut. Then those fires said to Upakosala (individually and collectively) “Dear Upakosala we advised the lore of immanence and the

lore of pervasion called Atma Vidya. The method of meditation will be advised by your Acharya." Thus winding up again stated- "The one Purusha that is seen in the eye is Atma. This is eternally free and fearless, that is Brahma. He is completely immune from every thing. Therefore if any one pours ghee in the eye, or water, it passes through the passage. As all beauty and auspicious things reside in Vamana in the eye he is called by the wise Samyadvama and thus worshipped one gets all beautiful and auspicious things. As the Hari in the eye is one who actuates the women of beauty, he is called Vamani. He who thus meditates leads many such women. As the Hari in the eye leads many men of lustre, and as he shines in all worlds he is called Bhamani. He who thus meditates, shines also in all worlds.

When such a meditator dies and obsequies are performed he goes to the upper world called Archi; then he goes to the world presided over by the deity Ahan; then to the world presided over by Shuklapaksha; Then to one presided over by Uttarayana; Then to one presided over by Samvatsara; then to Aditya Loka then to Chandra Loka; then to Vidyut; and then to Vayu Loka. From there he goes to Vayu Loka".

Thus Raghvendra supplies us the whole of the context that is required for the clear understanding of the sentences quoted. This Upanishadic quotation from Chandogya is a sort of narrative poem giving us the history of mysticism from the old hoary days.

Here the one in the eye is the topic for discussion. Instead of अक्षि the word चक्षु is used in order to suggest that he is not different from Aditya. For चक्षु is used in association with आदित्य (चक्षुरादित्यः). Here Chakshu denoted by Akshi is considered a deity according to the view of the ancients. And according to Teeka (Jayateertha) it is the insentient ball.

The three Agnis repeated- "Oh Upakosala this is our Vidya and Atma Vidya too". Now the question is whether the difference instituted between 'Our Vidya' and 'Atma Vidya' is compatible. If this difference is not compatible, then क ब्रह्म is Atma Vidya. येषोत्तर आदित्ये पुरुषः is our Vidya. And the Pronoun अहं used with reference to Purusha in Aditya, refers to Agni. Then अमृतत्व and other attributes used as qualifying the one in the eye shall be treated as secondary in meaning. Thus on the strength of Agni Shruti the one in the eye is Agni only. This is the result of discussion on behalf of Purvapaksha.

But when the difference between our Vidya and Atma Vidya is found compatible, then the word अहं following the methods of immanence (शास्त्रदृष्टि) refers to Brahma without any fear of contradiction, and the attributions like अमृतत्व are used primarily. Then on the strength of this fact the one in the eye can be easily proved to be Vishnu.

Here an objection is raised. According to Teeka and to the method that is going to be explained, for



the reason of the word अहं being used with reference to Agni in the sentence describing Aditya and for many more reasons like exclusive repetition, eulogistic praise, and the difference between Vidyas, the Aditya sentence is proved to have Agni for its import. Accordingly even the Akshi sentence has Agni for its import. This is Purvapaksha and the Akshi sentence does not provide the reason to establish that the one in the eye is Agni. Because that sentence has no such reason. Therefore the doubt assumes the form of whether the one Aditya is Agni or Vishnu. The next step in doubt is that (सोहं) I used by Agni has reference to Agni or Vishnu. This leads to another doubt. Suppose it has reference to Vishnu सोहमस्मि स एवाहमस्मि (That is I: That alone is I) are such exclusive repetitions eulogistic exaggerations, and difference between Vidyas found compatible or not, Suppose they are not found compatible. Then Agni alone is one in Aditya. Otherwise only Vishnu is one in Aditya. This is the result of discussion. Then one in Aditya is Anandamaya and if this is Vishnu, automatically he is also one in the eye.

Therefore to bring out the full reference to the sentence of the eye, the use of the word in the sutra which clearly refers to Atma also is redundant. So the wording of the sutra should be अतः only and not अंतरः as it is now in the sutra. For it achieves brevity also thereby. And there would have been no necessity of the Sutra स्थानादिव्यपदेशात्.

But this objection does not hold good. For on the strength of a powerful Shruti and mark of Vishnu when it will be settled that the one in the Aditya is proved to be Vishnu, then only according to the method of immanence the word अहं refers to Vishnu. Agni, Vishnu Shruti is to be found in Akshi sentence; and only when Vishnu is proved to be in Akshi then only he is proved to be in Aditya sentence: and so Akshi sentence is chosen for quotation. It should not be objected that one in Aditya is Vishnu because it has the context of Brahma as it states that he is found with bliss (कं ब्रह्म) For that is contradicted by the use of अहं with reference to Agni. It is the Purvapakshi who has sponsored this argument.

Again it should not be objected that the final Shruti referred to in the Sutra श्रुतोपनिषत्कगत्यभिधानात्, offers us a strong mark of Brahma, and relying on that the non-contradiction of the context is easily known. Hence 'only because a peculiar sort of happiness is stated' 'and the aim declared is Brahma as is found in the upanishad quoted' are enough (others are not necessary).

For powerful Vishnu Shruties or Vishnu Lingas do not follow. And by mere Prakarana or Context, the use of the word अहं and its repetition cannot be quashed. So, the Sutras, as they are, are very well justified. Hence the enquiry whether the attributes are used secondarily is very well justified. But even if the use of

अमृतत्व is primary, Purvapaskee is not going to be harmed; for even primary अमृतत्व in Agni is taken up for critical enquiry by him. Still whether they are primary or subordinate in use is held up as two horns of doubt to bring a real picture before the eye. That it is primary only is our personal conceit.

उपपत्तेः is the reason offered by Sidhanta. This reason sets at naught, many Shruties that treat of Agni, many eulogistic exaggerations, and impressive repetitions which actually feed the Purvapaksha. The one in the eye is said to be Agni because there are many Shruties dedicated to Agni. Teeka Presents Purva Paksha in this fashion.

No doubt the one in the Aditya is identified with Agni because he states himself to be so. But there is no reason why one in the eye should be Agni. To this objection the reply, as given in Bhashya and Tattwa Pradeepa, is that the words चक्षुस् and आदित्य cannot be deity and this will be compatible with the fact that the one in the eye is Agni.

For Aditya is deity presiding over the orb of the sun; while Chakshu is some sentient Being and as a caretaker अभिमानि enters into the eye ball.

In आदित्यः चक्षुर्मुक्त्वा अक्षिणी प्राविश्यात्, अक्षिणी refers to the material ball; then in अतः अक्षिणी also why should it not refer to the material ball? So it does not refer to the sentient deity. But here in अंतरक्षिणी, अक्षि is used as a synonym of चक्षुः and hence

it is the deity Aditya, according to the rule of presider and the presided in the first Pada of the 2nd Chapter.

Now Raghvendra fully explains this Nyaya, at length. In the third Adhikarana we find the Sutra अभिमानिव्यपदेशस्तु विशेषानुगतिभ्यां Vedic statements like मृदब्रवीत् (मृद् or earth means the deity धरा presiding over mrid. Because these deities are said to possess special powers and to pervade actively over the whole of the thing they rule over.) are questioned if they have validity. For **Mrid** or Earth is said to be insentient; and its care-taker a sentient being is not to be traced. Hence these statements stand self contradicted; for an insentient thing cannot engage itself in speaking. So those statements are not true or valid. Its insentient nature adduced from an inference of incontrovertible validity and a vedic statement of infallible status in respect of validity cannot be in any way reconciled. But at this critical juncture a vedic statement "The deities presiding over prithvee and others are famous in their strength" came to their rescue and revealed to them "the deities, their form, and their power of their immanence". And the word मृद् presided over by these deities has its cause of application मृत्त्व as subordinate to the presiding deity. This point is made clear in आकाशाधिकरण. अचेतन is always more subservient than चेतन. So in the Sutra तदधीनत्वात् अर्थवत् it is stated that words, senses of which inhering in other things only, like 'miserable', 'bound down' apply to the Lord because He has control over those qualities.

So according to this rule it is full freedom that settles the question of the main cause of application. In the case of words like (मृद्) earth, the main sense will prefer the sentient deities to insentient earth. And once the sense of deity is accepted then their act of speaking will naturally be found compatible. Of course then the statement will be accepted as valid instrument of knowledge.

Therefore one in the eye is Agni. As for the attributes of अमृतत्व and अभयत्व, they are to be explained as in the case of the word Indra used to refer to Agni only because Agni shows power or ऐश्वर्य which is the work of Indra. (The Garhapatya fire worshipped by Mantra dedicated to Indra only because Garhapatya has the power of getting oblations with that Mantra). Or Agni can be said to have no death and fear at the hands of deities inferior to him. Or still another reason is offered in the line of Bhashya. Or let Agni claim real अमृतत्व as Atma or Brahma does, on the strength of eulogistic exaggerations along with many Shruties. For knowledge of Agni removes sins and conduces to Moksha.

Now begins Shidhanta invalidating all arguments as hollow and rising above Purvapaksha in glory or strength. In Purvapaksha आत्मा and others were used in their subsidiary meaning. While the attributes like अमृतत्व and अभयत्व and words like Atma and Brahma; the cause of our bondage; perfect happiness bringing

about immunity of the eye— all these which are put forth by Shruties, and contextual occasion; propound Vishnu exclusively; while all the reasons adduced by the Purvapakshi can be adjusted to express some other meaning. Moreover the opponents' side is infested with self contradictory statements. Thus it comes to be ascertained that the one in the eye is Vishnu. Jayateertha has already established it in his Teeka. The same is critically examined and ascertained with evidences here and presented as Shiddhanta.

Some more arguments in favour of Shidhanta are summerised by Raghvendra thus; on the strength of Shruti सईशः सोपत्यः— यदिदं चक्षुषि and on the strength of Smriti यस्त्थानत्वात् इदं चक्षुः असंगं सर्ववस्तुभिः । सवामनः the one in the eye is Vishnu only. For it is said that a special type of happiness is predicated of him.

That special happiness is referred to in कं ब्रह्म खं ब्रह्म 'That is—uncommon happiness 'क' is perfect happiness'; This exclusively refers to Vishnu or Brahma; Because it is stated that 'आनन्दब्रह्मणः, आनन्दो ब्रह्म' Again in the Sutra श्रुतोपनिषत्कृत्यभिधानात् it is stated in Shruti 'म एतान् ब्रह्मगमयति' that those who take recourse to those lores get Brahma. This is meaningful, only when one in the eye is Vishnu only. The study of a lore devoted to a deity cannot lead to another deity. Again in the Sutra अनवस्थितैरसंभवाच्चनेतरः no doubt Agni can be said to be the actuator of Jeeva; and thus he can claim to be the one in the eye. Yet Agni

being a Jeeva needs another to actuate him. This second Jeeva similarly needs the third and so on and so forth. Hence there is infinite Regress. Besides to be true, Agni himself being a Jeeva to be actuated by others cannot be an actuator. Therefore it is impossible that he can be one in the eye.

As per wording in the Sutra we find a similarity between अंतस्तद्वर्णोपदेशात् and अंतरउपपत्तेः in the use of अंतः. Therefore it should be अंतः उपदेशात् and not अंतरउपदेशात्. The word अंतर is a special word with अंतः as a preposition prefixed to the root रम्. Now the root रम् has the suffix उ and then though it has no भसं ज्ञा yet its टि is dropped, then the final of the preposition is dropped and we get the form अंतर. Its meaning is अंतस्थित्वाः, रममाणः ('dwelling in side he enjoys.')

This derivation is alright, but the meaning is not warranted by Shruti. This objection is not sound. For in श्रुति the word Atma is used which has the same root meaning. Atma is derived from आदेयं सुखं माति अनुभवति one who enjoys happiness.

Then it is objected that in the sutra if the word अंतरः stands 'for the one in the eye, the Atma' then the word Atma is used as a constituent part of the subject; then he cannot be made 'the reason' as occurring in the Shruti. But this is not so. For it is meant that merely the one in the eye forms the subject and thus Atma in the Shruti can be accepted as reason without any

difficulty. Bhashya also corroborates this fact by stating that the one in the eye is Vishnu; and after that it is added that hence the word Brahma is cogently used.

In the Shruti Brahma is said to be mere happiness (कं ब्रह्म) and not uncommon happiness (सुखविशिष्ट) and its relation is not mentioned. Therefore it is not proper to use the word विशिष्ट as in the Sutra सुखविशिष्टाभिधानात्. But the word ब्रह्म in कं ब्रह्म does not mean Vishnu. It means खं (सुखं) ब्रह्म पूर्णं. Then विशिष्ट should have been used before सुख as विशिष्ट सुखाभिधानात्. And that वैशिष्ट्य or speciality is पूर्णत्व (perfectness). Panini also blesses this construction, by his rule उपसर्जनं पूर्वं. For पूर्णत्व is an adjective and there it is accepted as उपसर्जन and hence it should be prefixed to सुख.

To this the reply is सुखविशिष्ट can be dissolved as 1) सुखेन विशिष्टः or 2) विशिष्टचतत् सुखं च 3) सुखेषु विशिष्टः. In the second विशिष्ट becomes the second member by the rule कङारः कर्मधाराये. Mere use of the word सुख without the attribute विशिष्ट is found in others also (than Vishnu). To avoid this illegitimate extension विशिष्ट is used.

Now Raghvendra makes a critical review of the interpretations of this very Sutra by Shankara and Ramanuja. The illusionist explains this Adhikarana as first giving scope to the doubt that whether the one in the eye is some छाया पुरुष or the real Brhma. Formerly



in ऋग्विद्वतो on the strength of the Mark of drinking (पातृत्व) two sentient creatures are accepted. Then accordingly 'entrance into the caves' is some how adjusted and explained. In the same manner here also पुरुषो दृश्यते a purusha is 'seen' or perceived and perception is possible only when it is 'a shadow' not when it is Brahman who is beyond perception. Thus when it is affirmed as a shadow— man (छायापुरुष) on the strength of its perception; according to this interpretation, 'Immortality' and 'fearlessness' are some how made to conform to it as mere eulogy.

It is stated in Bhamati— 'This is seen' is used only when the thing is perceptible. But imperceptible Brahma cannot be thus stated. And its shadow or reflection can be stated to be perceptible. Formerly on the strength of commencement the other has been described, and here also he is brought to be stated without contradiction.

When matters stand thus, it is settled that he is Brahma only. For अमृतत्व and अभयत्व (immortality and fearlessness) can be justly predicated of Brahma only. That as it is being 'seen' it is shadow-man or reflection only being first apprehended cannot be contended. For even before the word दृश्यते the word purusha is used connoting a sentient being and that easily implies Paramatma to be meant here.

In the vedic statement य एषोत्तरक्षिणि पुरुषो दृश्यते the two pronouns य and एषः have their expectancy fulfilled by reaching the meaning of purusha; and the

verb दृश्यते also reaching the adjacent word 'Purusha' has expectancy fulfilled. Purusha is formerly said to be (दृश्यते) or perceived, though clearly it is the object of verbal knowledge born of Sastra. And this is confirmed by Bhamatikara.

Then Ramanuja argues- There is a doubt as to whether the 'Purusha in the eye' is the reflection or Jeeva or a special deity. Now by the use of the words य एष it is known to be a well known object and by the use of the word दृश्यते and according to commencement (उपक्रम) it must be supposed to be eulogised, and so it may be any of the images and others. But Atmatva without any conditions Amritatve Abhayatva, Brhamatva Samyadvamatva and others fit in with Paramatma only. Thus Paramatma is one in the eye. These two ppinions are found to be similar and hence critically reviwed together. And they are charged with the fault of repetition,

But the fault of repetition can be easily refuted by showing that there, the one is said to be residing in Aditya (य एषो अंतरादित्ये पुरुषः दृश्यते) but here it is said that the one resides in the eye or by showing that there the विषयवाक्य is from the Udgeetha Upasana in the first Adhyaya. Here the Vakya is from Upakosala Vidya in the 4th Adhyaya or by showing that (सैवर्क तत्साम) there Brahina is said to be सर्वत्मा but here

there is no mark of Brahma, and he is shown as famous and as perceptible. Thus repetition can be removed,

Now the first is refuted. There one in Aditya as well as one in the eye is stated. Because having stated first इत्यधिदैव then he begins इत्यध्यात्म and states य एषोतराक्षिणि पुरुषोद्दृश्यते. He also has quoted it there. Then the second is contradicted. There the अक्षिवाक्य is not the topical sentence. But here the अक्षिवाक्य from उपकोसलविद्या is true. The third is refuted there and here in both the places is heard that the attributes of Brahman like अमृतत्व and others do not fit in with any other.

So long Repetition was shown to be a common defect of both systems. Now what Bhamtikara defends himself against this attack, is quoted and exposed to be untrue.

Bhamati states—There the prima facie view is that the one in the eye is a particular Jeeva. But here it is Chaya or shadow then how is it that in his Bhashya both Jeeva and Devata are mentioned? Jeeva and Devata are both mentioned only as an instance of a possibility in the Bhashya. The particular Jeeva also like Brahma is not visible. Hence his visibility is most unfair. But this is compatible with Chaya. This is in the form of a greater doubt. This is the statement of Bhamatikara. But this is not reasonable. For when we reject the claim of Jeeva on the ground that it is not visible, we find that the case of image also is equally weak, because Purushatva and Amratatva and

others in the topical sentence are found in the former sentence and hence they are known and there is no accruing of Sin. Hence Samyad Vamatva and others mentioned in the latter sentence are found still greater misfits. So the case of Chaya is still more objectionable and fit to be rejected.

If it is counter argued that Amritatva and others are made intelligible in Chaya as ingrediants of eulogy, equally good it may be argued that even in the case of Jeeva also visibility and others though non-existent can be predicated of it in the spirit of eulogising. For in both they are equally non-existent. Hence there cannot be any greater doubt in this respect.

But even in your interpretation the same logical defect of tautology arises; for in the Agni Shruti ब्रह्मेद्रमग्निं जगतः प्रतिष्ठां Agni happens to be the one living inside; when this is so you argue him to be Vishnu there only. Therefore to take a doubt again here as to the indwelling nature of Agni is not proper; it becomes a meaningless tautology. To this objection the reply is that in our interpretation, Raghavendra says, there it is only 'one dwelling inside' in general is treated; while here a particular dweller inside the eye is referred to. There again many are the referents like Indra and others while here Agni is the only referent. There every thing is based on Shruti only; but here it is based on other canons of interpretation like Abhyasa (repetition) and others. Thus there is catagorical difference between the two references.

Even the conclusions of others are not reasonably adduced. For it is discussed and determined whether Karya Brahma or Akarya Brahma is meant here. The syllogistic form- that "Karya Brahma is the one in the eye; for he is immortal fearless, and unlimited in happiness" is not fairly organised. For Karya Brahma or the four faced Brahma is one caught in the cycle (of birth and death). If on the other hand the uneffected Brahman is the referent then it is heard in the Shruti (that they get Archiradi) and in the Sutra that they get Archiradi which would not have been mentioned. For in his view Archiradi is the path of those dedicated to effected Brahma.

Thus the topic of Adhikarana was critically reviewed and discarded; he now wishes to discard the meaning of the Sutra, as there is no intention of showing the marks of the activity, (of enjoying) as in our view, the Sutra would have been only अंतः उपपत्तेः as in अतस्तद्वर्णोपदेशात्. This was exposed only as defect in the pratijna or enunciation. Now the meaning of the second Sutra is stated and rejected. It is doubted that the eye is too small a place for the enormously large Brahman. And to clear this doubt the Sutra स्थानादिव्यपदेशात् is expounded. This interpretation is not correct. For this doubt is already cleared by अभिकौकस्त्वात्.

Again it is contended that in the third Sutra सुखविशिष्टत्वं means, सुखसंबन्धत्वं or connected with happiness. So in the sentence कं ब्रह्म only Brahma

qualified with happiness, is being treated and hence it is argued that in the sentence referring to the eye also it is Brahma that is meant.

But all this contention is baseless. For the superiority due to the happiness is the meaning of वैशिष्ट्य in the Sutra. And in his system Brahma is mere and pure happiness and not connected with or related to happiness. But he contends that though pure Brahma is alien to connection with happiness the conditioned or qualified Brahman is not alien to connection with happiness. This contention also does not hold water; for even विशिष्ट is not connected with limitless happiness as mentioned in the remaining part of the sentence.

The fourth Sutra is interpreted as 'one having knowledge of Brahma, and having heard the secret, has been mentioned in another Shurti as eligible for going along the Archiradi Marga. That has been referred here in the fourth Sutra. This interpretation also is not correct, For in your system Archiradi has been set apart for the upasakas or worshippers. This critical method will guide you through the interpretation of other Sutras. Other interpretations not dissimilar to these stand rebutted by these very arguments.

Raghvendra comes to our rescue explains, how this happens. First this explains why the system of Ramanuja is not reviewed in Nyaya Sudha. For in his system also Repetition is shown. Prima Facie View also cannot be substantiated as a distinct reason from the first, is not to

be found. In the same manner in the first Sutra only अतः is enough and अंतरः cannot serve any special purpose. Again it is contended that in the Sutra स्थानादिव्यपदेशात्, स्थान means स्थिति maintenance and आदि includes नियमन control and others. These have been referred to in यश्चक्षुषितिष्ठिन् and they conform here to the reference of Paramatma.

All this contention is not reasonable. For according to our interpretation this refers to the reason contained in the sentence itself, there need not be any reference to another Shurti. Beside the word स्थान is popularly understood to mean—'place' or अधिष्ठान and for no special reason this popular meaning shall have to be rejected. If स्थिति is accepted there is the benefit of brevity by one Syllable and hence the word स्थिति should have been used in the place of स्थान.

Others contend that the third Sutra purports to enjoin the place of meditation in य एषोत्तरक्षणि of Brahma who possesses सुख or सुखत्व as stated in कं ब्रह्म. Not only that but also to predicate Brahma with the qualities of संयद्वामत्वादि. This contention also is not just. For you shall have to change it to an abstract noun (सुखत्व); while कं ब्रह्म simply means pure happiness, and does not mean possession of happiness. According to your presupposition this possession of happiness is absent in Brahma. So possession, as in यद्वाव कं तदव खं means only superiority due to unlimite-

ness. But it seems there is some difference in sense of the two words कं and खं as attributed to Brahman as they mean joy and knowledge. But no such difference in sense is to be found as they are stated to be identical in यदेव कं तदेव खं and this statement does not imply any unlimitedness. The word ब्रह्म itself connotes unlimitedness in सुख or happiness.

Now in the fourth Sutra (श्रुतोपनिषत्कगत्यभिधानात्) the other offers the interpretation to the following effect- "One who has studied Veda and Upanishads, and has realised the real nature of Parama Purusha has the path of Archiradi conceived as the final end. This is preached to Upakosala who has heard about अक्षिपुरुष in तेचिषं अभिसंभवन्ति that the Marga is as good as the attainment of Parama Purusha which implies cessation of future births. But this interpretation is not acceptable. For this is not in conformity with Shruti. The word क does not serve any purpose. And the word गति is wrongly interpreted.

Again it is doubted; how do you know that कं ब्रह्म खं ब्रह्म means that Brahma is unlimited in bliss or Ananda. For Just as in नाम ब्रह्म कं ब्रह्म खं ब्रह्म only popular happiness, the sky should be considered Brahma. Now Ramanuja in his Bhashya states as in reply that for this very reason the fourth Sutra is सब्रह्म which justifies the reference to Brahma in the previous sentence. Why is that interpretation of Ramanuja neither elucidated nor refuted. But we protest that



अतएवचसद् ब्रह्म is contended to be the fifth Sutra. And this Sutra is not genuine but interpolated as the Sutra प्रतिज्ञाविशेषात् is interpolated in इक्षित्यधिकरण because the fifth; as here runs counter to enunciation or Pratijna. As to how it should connote Brahma should be decided according to the directions of Bhashyakara. Here also in अनवस्थितेरसंभवाच्चनेतरः Jeeva is denied to be the resident in the eye. This proves the difference between Brahma and Jeeva, which is very unfavourable to Advaita system. This difference will be proved to be reasonably not unreal.

A further doubt is raised that the Sutras before अनवस्थितेः comprise one Adhikarana; and अनवस्थितेः forms another Adhikarana. The former Adhikarana has अक्षिवाक्य as its topic for discussion the latter has अंगुष्ठमात्रः पुरुषः अंगुष्ठं च समाश्रितः as the topic for its discussion. In the former the doubt is whether the one in the eye is one of images or the Jeeva, or Shiva. Prima facie view is Jeeva and others. But the final view is that it is Shiva.

But this interpretation is not correct. For what is stated in अंतराधिकरण is repeated here. There also the one in the eye is referred to. Only because the topical sentences for discussion are different, it is not proper to suppose the Adhikaranas to be different. There, also are the marks like अमृतत्व अभयत्व वामनित्व, and others, and there is the fruit of the realisation of Brahma as stated in the अचिरादिवाक्य and sinlessness

as stated in पुष्करपलाश and there is also the context of the means of attainment of Brahma. Hence there is no possibility for a greater doubt to be raised.

In Shivarkamanideepika it is stated in defence of a greater doubt being raised, that as the one who has the support of the eye, cannot be Shiva who is established in his own prowess in the primary sense, and as there is no objection to suppose that the one in the eye is some special form in the formal sense and as there is no objection to suppose the existence of some property in a place where it does not exist as in मनोब्रह्म, अस्ति इति is at the end of अमृतश्रुति and Brahma Shruti and at the end of the statement qualities like सयद्वामत्व and in the same context with that अमृतत्व and others might be limited to themselves and अमृतत्व is found with the released souls and it is not irrelevant to state a property which is going to develop in future, so the qualities which refer to Brahma may be made to apply to something else, the one in the eye in the primary sense can be Jeeva and Jeeva only is the one in the eye. So this amounts to greater doubt.

This doubt is simply to be discarded. For it is not proper to take to some other meaning only on the strength of one mark in preference to manifold Shrutis and Lingas. It is already stated that those established in their own prowess also are residents of an inward place in the cavity of the heart. In हृदिण्य आत्मा it is stated that आत्मा or जीव is always in the heart. While

assuming forms alone he is said to have contact with the eye and he is not there for ever. And the one in the eye is there not everlastingly but temporarily for sometime; and hence his residence in the eye is only formal.

But he contends that in यएष the wording shows that the resident in the eye is popularly known; yet Shiva is not popularly known to reside in the eye. Hence he is Jeeva. Even this contention is not correct. For even Jeeva is not known to reside in the eye. The one in the eye is only known, in the topical sentence of अतराधिकरण.

As for the idea that Braman is only the one in the Aditya because the sins are said to go up, and not the one in the eye, is the greater doubt, it is very hopeless. For in the Shruti यन्नातन्नाम it is stated that both one in Aditya and the one in the eye have the same quality. And the one in the eye also rises up from the Sin. This is the line of guidance to solve this problem.

Besides the Shruti सह्रिः स परः परोदरीयान् यदिदं चक्षुषि and so on and the Shruti यत्स्थानत्वादिदं चक्षुः स वामनः (Which both support the view that the one in the eye is Hari, the Supreme) run counter to the idea of Shiva being the one in the eye. And the Prakarana or the context also is fully the one referring to Hari. (ज्ञानानंदात्मकं पूर्णं परब्रह्म स्वयं हरिः) and hence it also denies the supremacy of Shiva. The word अंतर in the

Sutra is found out of place and the position of reason (उपपत्तेः) in the Sutra is not proper. Besides Shiva is a misfit for immortality (अमृतत्व) as he is stated to be mortal and dependent in the Shruti "शिव उत्पिपेष". And Rudra is said to be the worshipper of the one in the eye in the Shruti नमोऽस्तुः सुप्राक्षितय उपतिष्ठते. Reviewing on this line you may find unreasonable interpretations in other Sutras also.

As for the objection that (अनवस्थितेः) it constitutes a separate Adhikarana, that also cannot stand. For we cannot construe otherwise as this can be related to the former portion by stating a contradiction which refutes the opposite view. Besides there is the sure mark of Brahma in ईशः सर्वस्य जगतः which contradicts the context of प्राणाग्नि होत्र. Again there is no scope for doubt regarding the size of the thumb, as it is required to conform to the dimensions of the heart, as it would be stated in future. Thus it is thrashed threadbare.

Here it is stated that a round about course is said to be adopted in order to show the full reference of Vishnu to the mark of resident in Aditya. But first let us know what the straight forward reference is, and what the round about reference is, and how the full reference to Vishnu is not proved by the straight forward reference.

Now the round about reference is expounded. In तन्निष्ठस्यमोक्षोपदेशात्- नेतरानुपपत्तेः it is explained. It is

not proper to say that Moksha is realised through knowledge of Vishnu. For in यथेहपुष्करपलाशः it is stated that by its knowledge one gets immunity from sins, which indirectly assures Mukti. In our system the one in the eye is agreed to reside even in the Aditya Mandala.

Now how its reference (समन्वय) to Vishnu is to be sought is explained. In Ananda Mayadhikarana in the Shruti यश्चावादि Anandamaya is said to be one in the Aditya. Then by implication he is also one in the eye. But both these statements are unwarranted. For Agni is the deity in the eye. The one in the eye is योसावादित्ये पुरुषः सोहमस्मि identical with the one in Aditya. This is the round about way. This method of reference is based on the supposition that both अक्षि and आदित्य are deities. But formerly the one in the Aditya is Vishnu, one in the deity is Aditya. For it was stated in तैत्तिरीय Bhashya that विष्णुः सर्वजीवेषु नृषुदेवेषु च स्थितः एकः एव. Formerly it was stated in the Sutra भद्रव्यपदेशाच्च in the Shruti यश्चाय Anandamaya is situated in lower forms of Jeeva called Purushas and in higher form of Jeeva called Aditya. Then automatically it is implied that he is also situated in the अक्षि which then means a deity. Thus a connecting link can be established. But in the opinion of Teekakara अक्षि is a material ball. Then another becomes the resident in the eye. Then the former one also in the Aditya is Agni only. Then how is the objection raised ?

The objection is constructed thus; Agni is the one residing in the eye and is the impeller of men and women. Then accordingly he will be in the former case also the resident in Aditya. Thus when every thing is explained by Agni only where is the necessity of Iswara as the resident in the eye ?

Thus the objection is constructed. Here अग्नीनाम् is used in plural number to show that many Agni Shruties make reference to it. Even in Bhashya also the famous Garhapatya Agni is said to reside in the eye and not the three in the eye. Thus a strong objection is formed.

This strong objection is refuted by a stronger reasoning. The one in the eye is accepted as the impeller of the eye. Agni cannot be the impeller. Agni being a Jeeva is himself one impelled by the others. One impelled cannot be himself an impeller. Vishnu is all impeller as stated in Shruti. एष वामनिः एष भामनिः He is the leader or impeller of men and women that are, the embodiment of energy and Beauty. Vishnu alone is the one in the eye, visible only to the spiritual eye. Therefore he is Anandamaya and through his knowledge we get Moksha.

**Thus ends अतरादिकरणम्**



# Antaryamyadhikaranam

**BHASHYA :**

अंतर्ग्राम्यधिकरणम्

“He who sitting on Garuda (पृथिवी), who is different from the sentient being presiding over पृथिवी and whom that sentient Being did not know fully; to whom पृथिवी is body, and who staying there inside enjoys (without depending on extrinsic objects) and being very dear controls over Garuda, this your immanent Atma is the controller, is eternal”. These and Shruties declare an immanent controller. (Brih 5-7-3). There in (4-15-1) it is stated that “This is Amrita”. Thus the quality of Amritattva is put forward. That immanent thing is both sentient and insentient Prakriti or the living beings there on. Because from the mantra यस्य पृथिवी we know that it has assumed the form of all. It is not Vishnu; for Vishnu is not supposed to have पृथिवी for his body. For this reason it is stated.

**SUTRA :**

अंतर्ग्राम्यधिदेवादिषु तद्वसन्व्यपदेशात्

The immanent or indweller (stated in Shruti) is Vishnu and not Prakriti and others; because in the Chapters on Adhidaiva, Adhyatma, and Adhibhuta the qualities of Brahma (like unknowability) are referred to.

In Shruties like 'यंपृथिवीनवेद यः पृथिव्या अंतरः Brihad 5-7-3 and others in Chapters on 'अधिदैव' (having reference to gods) the qualities of Brahma are referred to. Hence Vishnu alone is referred to as the indweller.

He is described as 'unknown fully; and indweller and enjoyer in Rg. (7-99-2) "न ते विष्णो जायमानो न जातो" (people, being born, are born do not know your great prowess). Because the Shruti "संयोज्योऽतोऽश्नुतोऽगतोऽमृतो" proclaims him unknowable and indwelling, (as explained before).

**SUTRA :** न च स्मार्तमतद्वर्माभिलाषात्

Prakriti and the soul or Jeeva as stated in Smriti (कपिल) are not the indwellers and enjoyers. (अंतर्यामी) Because their qualities like 'Having three gunas' 'Embodiedness' (संसारित्व) are not mentioned there.

**SUTRA :** शारीरश्चोभयोऽपि भेदेनैतमधीयते

Because both Madhyandinas and Kanvas declare, the Jeeva to be different from the indweller. Therefore the embodied (शारीर) is not the Indweller.

**BHAVADEERA :**

Raghvendra does the splendid work of exposition here; so that the Tika on the Sutra and Bhashya can be read and understood in the right spirit. Jayateertha



has explained Bhashya so far, as offering thought link of this chapter with the previous one. So this Sutra in this Adhikarana is not a disconnected, dangling thought, but shows that it is vitally connected with previous Adhikarana. Formerly Amritatva is said to belong to one in the eye in the Shruti एतदमृतं अभयः. But in Kanva and Madhyandina Shruties in which the Shruti यः पृथिव्यां runs similar is said to belong to one who is अंतर्यामीन् of that which is mentioned there. (आत्मा अंतर्यामी अमृतः)

Here Raghvendra says- "The part यस्य पृथिवी शरीरं is quoted in order to afford the Purvapaksha in some argument to uphold his side; यं पृथिवीनवेद यः पृथिव्यां अंतरः is quoted to supply sidhanti reason to argue his case; The part यः पृथिवीं अंतरः is quoted to suggest that difference is a criterion of study.

Now the one referred to in अंतर्यामी अमृतः is प्रकृति or Jeeva. The meaning of सच्च is the indweller and the इतर is either प्रकृति or जीव. Because for the reason that either is said to be सर्वात्मक the universal in form.

Though, when पृथिवी is said to be its body the Antaryamee naturally becomes the Prakriti; yet he is said to be दृष्टा and श्रोता. So the Antaryamee, cannot be Prakriti but it can be only Jeeva. This objection is almost refuted in the अक्षराधिकरण. In Bhashya no doubt the indweller is said to be Prakriti or Jeeva. Yet the

word अन्यस्य is used and it is difficult to say which of the two is meant. But according to Purvapaksha it ascertains that the indweller is other than Vishnu.

Thus the Bhashya which went to expound the thought-link is now utilised to explain the argument and purpose to Purvapaksha. That is how Raghvendra helps us to follow Tika on the Bhashya.

Now he begins to explain the reason given in Bhashya. The immanent is Prakriti; because Prithivee and others are its body and Prakriti is सर्वात्मक which means प्रकृति is the material cause of Prithivi and others. This material cause and effect are identical. On the other hand the statement that directions and आत्मा are his body does not properly agree with Brahman also. But this runs counter to the part of Shruti यः पृथिव्यां तिष्ठन् which means that the immanent is staying in the Prithivi and this attribute of staying does not agree with Prakriti. This objection is very hollow. For the statement that the cause pervades the effect is also expressed as कारणस्य कार्यस्थत्वम् the cause staying in the effect. कार्येषु स्थितं कार्यं व्याप्तं कार्येषु कारणं) Besides पृथिव्यां तिष्ठन् does not negativate identity between them. For identity is assumed there as in पटे तंतवः the material cause is there in the effect, (the threads are in the cloth) The immanent is controlling the Prithivi (पृथिवीं नियमयति) is not primary in sense but it is only used formally.

It need not be objected that no mention of reason is made in the view that the indweller is Jeeva. For the reason can easily be construed by implication. It is so easy to say that Prithivee and others are the gross bodies for Jeevas in the form of the presiding beings of Prithivee and others.

But just as by the marks of Prakriti and others Jeeva is accepted then by the marks of immortality why not Vishnu to be taken as the indweller? we do admit the mark of Vishnu; yet Prithivee and others cannot constitute the body of Vishnu in any way. Because Vishnu is agreed to have some sort of consciousness (quite different from material substances like Prithivee) as his body. In the Sutra विकरणत्वात्नेति चेद् तदुक्तम् it is stated that he has a body of that type. Besides the mode of secondary derivation is not so strong as the mode of the primary connotation. It is agreed in Nyaya Vivarana that Prithivee and others are the exclusive marks of Jeeva and that is made clear thus.

Thus the Purva Pakshee comes to the conclusion that Vishnu is not the indweller; but he is Prakriti and others. So Amritattva as applied to Vishnu can not prove the one in the eye to be Vishnu.

Now according to Sidhanta the Sutra is explained. अंतर्याम्यधि देवादिषु तद्वत् व्यपदेशात् Antaryami is Vishnu alone and no one else. तत् in तद्वत् means Antaryami. (attributes of the indweller.) The attributes mentioned are not known by Prithivee and others 'and' who is the

Antara of Prithivee and others is not known. He is Antara because he can enjoy (happiness) without depending upon any external things. (बाह्यापेक्षाविना यस्तु रमते सोऽन्तरा स्मृतः) This attribute is derived from यः पृथिवी मन्तरीयमयति and not from पृथिव्या अन्तरम्. For there अन्तर means विविक्त or different. Even in Bhashya through the reference to पृथिव्या अन्तर only the पृथिवी मन्तरा is meant or in पृथिव्या अन्तरा, अन्तर means अतस्य. In some places the reading itself is अतस्यत्वाख्य (अतस्त्वी देवतानां न विदुर्यच देवता) Kanva Bhashya. The meaning of अन्तर as विविक्त (different) is applied when a different meaning is sought. Now the meaning (of the Sutra is- The attribute, unknowability (अविदितत्व) of Vishnu has been mentioned in the context of अन्तर्यामिन्. अधिदेवादिषु is explained stating what it excludes. If it is to be unknowable fully by Gods, then it is Vishnu only; because it is his mark. If it is denied to exist in the insentient then it is an unwarranted denial for unknowability is attributed to the indwelling and presiding deity who is a sentient being. This sort of reconciliation does not run counter to reconciliation sought in य एषोत्तरिक्षिणि. For there also the eyeball, the orb of the sun, the disc of the moon and the flash of Lightning all insentient and yet the reference is sought to the indwelling deities.

There is reason why अविदितत्व is the attribute of Vishnu. For सयोतो and other Shruties Vindicate the truth of it. (अत्रात्मानं वेद न चैव कश्चित्). Similar

expressions like अप्रतर्क्य and अविज्ञेय confirm the truth of this statement. "Both Paramatman and ChitPrakriti cannot be pointed out, are unmanifest and in-conceivable", as stated in Gita Tatparya XII Chapter. (अंतरत्वं mentioned here is "enjoying independent of external objects"). Or Vishnu may be sought as an immanent being in the deities of Prithive and others. In both these ways almost these attributes do not belong to any one other than Vishnu. This is almost fully treated in विवक्षित गुणोपपत्तेः

### नचस्मार्तं अतद्वर्माभिलापात्

The word स्मार्तं suggests the reason to be utilised by the Purvapakshi. The word (तत् अतत्) in the Sutra refers to स्मार्तं. Now the compound अतद्वर्माभिलापात् is dissolved and explained. (ततः अन्यत्) That which is different from ( the स्मार्ततत् ) is अतत्. This अतत् is Brahma. तद्वर्माभिलापात् means the attributes of Brahma are mentioned. But if this is the meaning then there is repetition of what has gone before. So in Bhashya negative particle is accepted in the sense of Negativating that which is brought in" and then it is construed with अभिलापात् which ultimately means अनुक्तेः 'not being mentioned. "So the whole Sutra means- "The Qualities the three gunas (Sattva, Rajas, and Tamas) of Pradhan or Primordial matter are not mentioned, Hence Pradhana that is stated in the smriti of Kapila is not the indweller. च in the Sutra

should be construed at the end and then a different construction is adopted and the meaning is that in addition to the former reason, other reasons like, आत्मत्व, अदृष्टत्व, अमरत्व are included by the copulative conjunction. But it need not be doubted that they are repeated here; for different marks from those mentioned in the first Sutra are taken here.

### शारीरश्चोभयेपि हि भेदेनैवमधीयते

अपि should be construed with शारीरश्च. Jeeva was said to be the indweller. But that was contradicted on the ground that Jeeva comes into world (संसारित्व) which attribute does not belong to the Antaryami. Even then it is contradicted here on a special ground. Therefore the Sutra (शारीरश्च) is mentioned and explained without fear of repetition. It is stated in Tattva Pradeepa that the special ground is to refute the doubt that the Jeeva in yogic state is the indweller. The joining particle च joins this with another argument. The indweller is not even Chit Prakriti. For in the Shruti. यः तेजसि तिष्ठन् the indweller is stated to be different from Chit Prakrit, Hence she is not the indweller.

In the Sutra the word हि (because) and the whole thing means— For this reason the embodied soul or जीव is not the indweller. Formerly अंतरः was explained as supplying the mark of indwelling. But here it is stated as आत्मानं अंतरः; hence there is no repetition. Now आत्मा should be in the Ablative, so that we get the

meaning "different" directly. On the strength of the context (अदृश्यः अन्तरः) the ablative is the case ending and hence it is shown by the word सकाशात्. In the Bhashya the whole sentence is quoted, to show that both the Shakhas convey the same meaning. Or it may be to show that the word carries the same meaning as जीव or still to suggest that Bheda or difference is intended here by the relationship of support and supported, object and subject or body and embodied as in आत्मनि तिष्ठन्.

Formerly also the difference between जीव and अन्तर्यामिन् was proved by the statement पृथिव्याः अन्तरः for it was the chapter of gods and Prithiva and others were considered sentient beings. And thus both were sentient entities as accepted by both. Therefore it is quoted in Bhashya as आत्मनि तिष्ठन्.

Now आत्मा and विज्ञान refer to the four faced Brahma. Thus it is said in Brihadbhashya in which the Indweller or अन्तर्यामी is stated to be different from Brahma, the ruler of all souls. What of these souls then? This is an argument 'a fortiori' (how much more). For greater details refer to chandrika.

Now Vishnu as Antaryami is said to have the body of Prithivee. How can Prithivee be the body of Vishnu? To remove this doubt it is quoted in Bhashya- "क्षीयते नित्यमेवास्मात् विष्णोस्तुजगदीदृशम् constantly (in every Kalpa) this world or one like it is being destroyed

by this Vishnu. But how does this quotation remove the doubt that is raised. For either in the sense of 'of the same essence' or in the sense of 'having it as its body, Prithivee cannot be the शरीर of Vishnu; Hence 'having Prithivee for his body' is not an exclusive argument or attribute of Vishnu. But still if not by convention at least by the mode of derivation Prithivee Shariratva can be easily construed with Vishnu. No doubt as interpretatory instrument convention is more powerful than derivation, yet the derivation in alliance with the exclusive marks like unknowability, the quotation can conform to Vishnu in meaning. यस्य आत्मा शरीरं in this part even जीव is said to be the शरीर of (यस्य) Indweller. For even Jeeva sustains loss or destruction through its body. So जीव also can be called the body of the indweller. (शीर्यते इति). But another justification for being the body is given (in the case of Jeeva) by stating that the deities like Prithivi are the bodies of Vishnu only because they are as subordinate to him as his body. So this sense of body is secondary and not primary and is accepted here to justify the use of जगत् as the body of Brahma. There the derivation of शरीर from the root शृ is of no use. Really speaking when comparatively weighed, of the two, the convention of the blind and the derivative sense as warranted by Smriti, it is the latter that kicks the balance. This topic will be fully argued out in the Sutra कपनात्. Again the derivation given in Smrities is



the basis for the convention confirmed in Puranas. There in Bhashya it is stated that yoga denotes or declares. For reasons like" many exclusive mark, 2) Absence of reasons in favour of opposition and 3) Reasons contrary to the issues of opposition, the indweller is Vishnu only; and hence he is Amrita and Akshistha. These comprise the reasons given in the three Sutras.

### **TATTVAMANJARI :**

The one in the eye, the controller, was called Vishnu. Now अमृतत्व was made the reason in एतदमृतम्. This अमृतत्व an attribute of अंतर्यामी was attributed to one immanent in Prithivi and others in Brihadharanyaka V Chapter. That one again is said to have Prithivi for his body. (पृथिवी शरीरं). Thus then he is जीव having lordship over Prithivi. Or that it Prakriti which is the material cause of Prithivi. To this objection the reply is the group of three Sutras beginning with the Sutra अंतर्याम्यधिदेवादिषु तद्धर्मव्यपदेशात्. Its meaning is नियंतात् (as given in अणुभाष्य) स एको विष्णुरेव सर्वगो नियंता—thus it must be construed. "The indweller of the eye with the attribute of अमृतत्व is the अंतर्यामि the immanent in all beings; and their controller. He is neither the souls or Jeevas the over lords of Prithivi and others; nor is he the Prakriti the material cause of Prithivi and others. Because the marks are found meaningful with Vishnu only—the marks like understandable to the Presiding deities over Prithivi and

others, enjoying things independent of others and possessing अमृतत्वः. च is to be construed to join this with what has been said before.

Why should not the indweller, the controller be जीव only on account of the mark of possessing body? Even to this objection the reply is नियन्ता. In योगविज्ञानादंतरो यो आत्मने अंतरो the Antaryami is different from जीव which is the sense of विज्ञान and आत्मा. He is endowed with the attribute of being immanent in all Jeevas, which only means that he is different from Jeevas. Hence the immanent is not Jeeva. Besides, the immanent and the Jeeva bear the relationship of support and the supported and hence he cannot be the Antaryami. One different from Jeeva cannot be Jeeva.

Vishnu is well known to be one without body. How can he have bodies in the form of all Jeevas who are considered to be the over lords of Prithivi and others? A reply to this objection also is to be found in the word नियन्ता. Because Vishnu is the undisputed controller or ruler of all, therefore he can very well be the possessor of bodies in the form of Jeevas who are the presiding Lords of Prithivi and others. Now the body is under the control of Jeeva. In the same manner all the Jeevas are subordinate to Vishnu. Hence they are called his body in a secondary sense. They are called so in the smṛiti quoted in Brihadbhashya. पृथिव्याद्या देवतास्तु देहवद् यद्वशत्वतः । शरीरमिति चोच्यते यस्य विष्णोर्महात्मनः

(शीर्यते नित्यमेवास्मात्) It is directed in Bhashya that all is destroyed by Vishnu through the destruction of the bodies, as is fit in each case. So all are bodies of Vishnu by the derivative mode of interpretation. This is made clear by the use of च, a joining particle.

### TANTRA DEEPIKA :

In this Antrayamyadhikarana, the mark in the form of action of controlling and in-dwelling, is made to refer to Brahman according to the rules of reference. The words अधिदैव and others imply the respective chapters. तत्तु is here to be applied. The shruti एषने अंतर्ग्राम्यमृतः gives us अंतर्ग्रामी to be Brahman only. It is neither Prakriti nor the overlord Jeeva. Why? because in the chapter of अधिदैव and अधिभूत that अंतर्ग्रामी is mentioned in association with the attributes of Brahman like 'ununderstandable by Prithivi' and 'immanent in Prithivi'. Though तत्तु is made available from previous context it is explicitly mentioned again; because Sutra is to follow the Shruti that is referred to by it, for decision. (यंपृथिवीनवेद यः पृथिवीमंतरोयमयति). The Sutra would safely have ended with तद्धर्मव्यपदेशात् yet अधिदैव is mentioned to suggest that Prithivi and others are sentient beings. Otherwise, 'ununderstandable by the insentient' would have been meaningful even with reference to Prakriti.

It is objected that by the mark of 'embodiment' why not accept Prakriti and Jeeva as Antaryami. As a

reply to this objection the following Sutra is stated:-  
 नचस्मार्तं अतद्वर्माभिलाषात्. The word च means 'and' and the  
 word शरीरत्वं should be imported from other Sūtras.  
 स्मार्तं means one that is expounded in the smṛiti of  
 Sāṅkhya viz. the Pradhana or primordial matter or  
 Prakṛiti. So the Sūtra means that the Antaryāmi is (तदेव)  
 that only and not Prakṛiti nor the Jeevas. (Why for?)  
 because the attributes like 'the formation with the  
 three qualities' or 'coming again and again into worldly  
 circle' which are the attributes of Prakṛiti and Jeeva  
 are not mentioned here. But शरीरत्वं is there and it  
 can conveniently be made to mean 'From This it suffers  
 constantly destruction'. The word स्मार्तं is used purpo-  
 sely, to suggest that the Prakṛiti is expounded in  
 Smṛiti as the material cause of all; and hence all is not  
 different from it. This word also suggests a reason for  
 objection of the Purvapakshi, viz. Prithivi and others  
 constitute its body in the sense that it forms its  
 essential nature (in the view of the Purvapakshi). And  
 that is शरीर in the sense that is the immanent Jeeva  
 who is the master of the respective bodies. But in  
 तत्त्वप्रदीप it is stated that स्मार्तं is what is expounded  
 in smṛiti by kapila and not Shruti.

Here this negation is called प्रसज्यप्रतिषेध of the type  
 of भूतले घटो नास्ति where the negative particle is  
 construed with a verb. Therefore for its syntactical  
 meaning it depends on a verb. Hence the negative

particle cannot be compounded as it suffers from inability to compound; yet in constructions like असूर्यं परयत राजदाराः we find नञ् being compounded with सूर्यं though it should be construed with a verb as in a प्रसज्यप्रतिषेध. Then only असूर्यं is meaningful. Now this use has been sanctioned by the grammarian himself in अकर्तरिच कारके संज्ञायां (घातोः घञ्स्यान् ननु कर्तरि. Where the negative particle though to be construed with the verb is compounded with कर्तरि. This is प्रसज्यप्रतिषेध. This means the verb undergoes घञ् but not when there is karaka which is different from the karka of agency. This is just to set aside or पर्युदास and hence the negative is compounded. Because पर्युदासकनञ् does not depend upon the verb.

If the Purvapakshi accepts जीव then there is nothing favourable to him. On the other hand there is some (बाधक) thing that is against it. शारीर इचो भयेपि हि भेदेनैव मधीयते. Now न is understood here. The Madhyandinas quote आत्मानोत्तरः and the Kanvas quote विज्ञाना दंतरोविविक्तः to show that the जीव is different from the present Antaryamin. So the Sutra means "therefore the शारीर is not Antrayami." Because in the Shrutis quoted above both the words आत्मा and विज्ञान mean जीव. The copulative conjunction च joins another Shruti यस्तेज सितिष्ठन् which also shows difference from Antaryamin. Hence चित्प्रकृति also is denied the right of being अंतर्यामि. Tattvapradeepa contends that च is used to import नञ् from elsewhere as it is stated in the Teeka.

**PRAKASHA :****अंतर्गम्यधिकरणम्**

The one in the eye is said to be immortal (अमृत). This immortality is ascribed to some immanent being in Kanva and Madhyandina Shruti. Thus in Bhashya and Teeka only the connecting link of two shruties is given; and the connecting link of this new Adhikarana with the previous one is not given. Therefore the statement in Teeka that the connecting link of shruties and others is shown, is not correct. This objection is cleared by stating that the connecting link is in the form of an objective to the previous Adhikarana. As it is not different from shruti Sangati it is not differently stated.

Here the very point of immortality is objected. This suggested that as immortality itself is objected, even the doubt that Vishnu is immanent is not entertained. The Purva Paksha is going to uphold the view that immanence belongs to some one else. In सर्वेषां भूतानां अंतरगुह्यः that immanent man is Vishnu as immanence is the invariable mark of Vishnu. Even this is objected. Because the immortality is questioned here as shown in the Bhashya.

No doubt the straight-forward way would have been to prove that one in the eye is some other than Vishnu; for in यश्चक्षुषितिष्ठन् the one in the eye is proved to be other than Vishnu according to the reasoning followed by Puravapaksha. And if the one that is immanent is also the one other than Vishnu then the one that is immortal in अंतर्गम्यमृतः is also the one other than

Vishnu. So it naturally follows that the one in the eye being endowed with immortality is also the other than Vishnu and this argument is round about; yet the first one belongs to the Pratijna in the Sutra and the second belongs to the reason or Hetu. Therefore the former should be mentioned. But to establish universality there should be no doubt regarding the one in the eye, to be Vishnu; even through अमृतत्वं the latter is taken recourse to.

The objection raised in Sudha that inwardness which means both residing inside and enjoying, is explained long before, in the Saryatradhikarana. Prithvee and others are instanced here as illustrations of places for residence and that is objected. Thus Kalpataru provides this link. But this is refuted in the sthana Sutra itself. Thus criticising the explanation of the link now the objection regarding the subject matter (विषय) is explained.

It was argued that Antaryami was Brahma because it was said to be Amrita. But this was objected and Purvapaksha was established. There the link was said to be consequential, in the Bhashya.

This cancels the link suggested by some that this is to justify the statement the Shruti चक्षुषि तिष्ठन् proved Paramatma to stand in the eye. Thus the explanation of link theory was sufficiently discussed. Now the statements of subject matter and the form of doubt are expostulated.

Now begins the discussion whether Antaryami is Prakriti and other or Vishnu. In the third Adhyaya of Brahadaranyaka in the Mantra यः पृथिव्यामिच्छन्...अतर्यामी अमृतः the deities that reside in water, fire, the middle hollow, the wine, the sun, space, the moon, the stars, the sky, darkness and light, and the elements as stated in सर्वेषु भूतेषु and the self in Prana, Vak, Chakshus, shrotram, mind, touch knowledge and semen the one, immanent is the subject matter. Though in Teeka the subject matter is said to be अतर्यामित्व to show that the topic of subject matter is the pure Antaryami in all Chapters like Adhidaiva and others, according to the Bhashya of the Sutras it is only Antaryami; 'And others' include Jeevas that lord over the respective things. The resultant purpose and its cause are mentioned. If Jada Prakriti is chosen to be the Antaryami, 'unknowable to insentient' is applicable also to the Prakriti. Other wise it is not applicable.

When according to the method that is to be applied in future 'un-understandableness' is made to refer to insentient thing, then this 'un-understandableness is easily applicable to Prakriti' and there is no contradiction when रुद्धि is adopted as the mode. Now this sort of body cannot be ascribed to Vishnu. So Prakriti alone is the required Antaryami. This is the purpose realised in Purvapaksha. It is the accepted theory of Purvapakshin that the Jeeva is not different from Antaryami 'Now when 'Un-understandable to Prithivi'



is made to refer to a sentient being, then 'fully understandable to' cannot be made to refer to Prakriti and the mode of Rudhi is abandoned for fear of contradiction. Then the mode of Yoga is adopted and 'one from whom destunction comes' (शौर्यते अनेन इति) is equally applicable to Vishnu. Hence शरीरत्व can suitably belong to Vishnu also. This is the purpose realised in Shidhanta.

No doubt after the discussion that अंतर्यामी was Vishnu it was necessary, to discuss whether अमृतत्व and others were primary or subordinate and to discuss whether it was affected with contradiction or not, and to discuss whether embodiedness of Vishnu was reasonable or not; and to discuss whether शरीर was used by convention or by derivation. Thus following the construction of Sutra the discussions should be instituted. In the first Sutra, the favourable mark is introduced and in the second and others, the mark of the opponents is shown to cannot some other meaning. Still the word शरीर in Sidhanta is said to be derivative in meaning, to remove its unreasonableness and to prove the beauty of the use of words like अधिदेव. This discussion warranted by it is adopted. Therefore in the criticism of the Purvapaksha, first it is shown that the application of शरीर to Vishnu is shown to be unsuitable. While in the Sidhanta Criticism it is said that—"No doubt convention is stronger than derivation yet by virtue of exclusive mark of unknowabldness, the

derivation mode is reasonably accepted." This is the spirit of this quotation.

"Now the Antaryami is Prakriti" while elucidating this statement in Teeka it is said in Nayayavivarna, "The embodiedness with the body of Prithivi and others is exclusive". Thus with exclusive mark of embodiedness in order to introduce two Purvapakshas the Sutra नचस्मार्त introduces the Purvapaksha of Prakriti. In the case of Brahma even शरीरत्व cannot be applied to it in Primary sense.

But it is objected that derivative sense of शरीर is Primary when applied to Brahman. As for space and others, they cannot form the body of Prakriti. But Prithivi and others can easily form the body of both Brahma and Prakriti. But this is not reasonable. For the mode of convention as proved in रथकार अधिकरण is stronger than the mode of derivation.

शरीरत्वं has two meanings; one is 'essential nature' (तदात्मकत्वं) one Purvapaksha is based on this meaning as stated in the Teeka. Now the other meaning is 'its body' (तद्देहत्वं). Based on this meaning another Purvapaksha is raised as expounded in the Sutra शारीरश्च Prithivi and others which are living beings are the immanent. To these immanent beings Prithivi and others are the physical bodies.

Now जीव is used in plural (पृथिव्याद्यभिमानिनां जीवानां). But following Bhashya and Sutra (शारीरश्च)

in Teeka singular is used still the plural is used here. Because even singular means the whole class. (जातावेक वचनम्). Otherwise according to Bhamatikara even in Teeka, one ordinary Jeeva is mentioned— This would have been the idea of the ignorant. This view of a single individual is affected with the defect that follows. Therefore you find in Teeka, in the further parts "They are the indwellers on account of the mark of Prakriti and others" and "Therefore Vishnu is not the indweller, but they are Prakriti and others". And therefore Vishnu is not the indweller but they are Prithivi and others. Thus plural is used here. Otherwise in the place of 'They' and in the place of 'Prakriti and others', 'he' and 'other' would have been used.

Here the contradiction stated by others is doubted and cleared. It is stated in Bhamati— In the Shruti "यः सर्वान् लोकान् अतरोयमवति" it is stated that "One that is the indweller controls all worlds. So the all-controller ship is not compatible with individual Jeevas who are the over-lords (अभिमानि) and hence a Purvapaksha of this type cannot be framed. This Purvapaksha is based on the theory that the indweller is Jeeva in general and not Abhimani Jeeva.

This Bhamatikara's theory is not correct. Because the controllership cannot possibly belong to every Jeeva in general. Not every individual can have capacity to control all the worlds, but all Jeevas in a group or collectively can do so. यः सर्वान् लोकान् अतरोयमवति.

Here the singular refers to the group. But this sort of reference to the group is possible in the theory of special Jeevas who are the over lords (अभिमानिन). For these special Jeevas are the overlords of their respective Lokas. When formed into a group they can be the controllers of all worlds. On the other hand it is not reasonable in the theory of the Jeevas in general. For the body of Jeevas is constituted by a collection of a set of senses like eye and others and elements like the earth. When the case stands thus it is unreasonable to say that the body of Jeeva is made up of only Prithivi. But in the case of indwelling over lords as they are the controllers of their respective Lokas their gross body is made up of their respective element.

Besides even if there is the mark of Vishnu, He is not the indweller. Therefore only the overlord Jeevas are the indwellers and not vishnu. For in no way is it possible to justify his bodiedness with Prithivi and others either in the form of his essence or gross body. Vishnu can have the body of consciousness or his essence consists of consciousness. This is known by the use of the word विद्य which means type. That suggests that some other type of body is to be found with Vishnu viz., the body of consciousness or his essence (the other meaning of शरीर) may be consciousness. Even derived meaning of Sharira does not suit Vishnu. For derivation is weaker than convention.

It need not be objected that if convention is abandoned there is no opposition. For यं प्रथिवीनवेद

'that is unknowable to Prathivi', Prathivi is insentient and hence unknowableness refers to the indwellers of Prithivi. The reason is adduced for Prithivi being जड or insentient. यं आत्मानं वेद The Madhyandina reading is accepted and not Kanva reading which runs as यं विज्ञानं वेद For विज्ञान is not so well known to connote Jeeva. So the sense that 'not known to sentient' would not have been so clearly understood.

But the inwardness as in अंतरपुरुषः or as indwelling in the sentient as in आत्मानितिष्ठन् or control by a sentient being will be self contradiction if रुढी is accepted. To this objection the reply is that the अंतरत्व shown in यः पृथिव्याः अंतरः can be either भेद or difference or can be indwellingness and both these are compatible with him who as a body in the form of पृथिव्याहि and who is the अंतर्यामि or the immanent in it. Formerly it was argued that the mark has applicability(सावकाशत्व) some where else also, taking for granted that the word Atma stands for a common sentient being जीव and the relative pronoun यः refers to the group of the Jeevas who are the deities presiding over पृथिवी and others. Now we accept आत्मा to be all sentient beings; यः refers to sentient being who inwardly controls (आत्माभिमानि चेतनपरः) Atma. Formerly again Atma was used to mean common Jeeva. And the relative pronoun यः in that sentence meant the group of Jeevas who were specially appointed to control Prithivi and others.

And hence we stated that the mark showed scope of application else where. Now we say that आत्मा refers to Jeeva in general and यः refers to all special sentient beings who are appointed to control Atma. Formerly the words like Prithivi and others were taken in the sense of Jeevas controlling them. Here also as they are similarly stated they ought to be taken in the same sense. The other attributes like अज्ञाय (unknown to Atma) should be interpreted as unknown to Jeevas who are the controlling beings over Atma. 'That is unknown to Jeevas' fits in with the context.

Thus Antaryamin being different from Vishnu, and Amritattva also should be naturally attributed to him. So, far reason already given, Akshistha is not Vishnu. But in the Chapters on अधिदेव, अधिभूत and अध्यात्म the attributes like 'unknown to Prithivi and others' and Immanence in them, being exclusive in application, on their stringth, the attribute having Prithivi and others for his body can be made some how to refer to Vishnu; So Antaryami is also Vishnu. This is the exposition as given in Teeka. As for unknowableness, its exclusive application is found indisputable.

This is the argument of Shidhanta. 'unknown to Prithivi' would have been an unwarranted negation, had Prithivi and others been insentient. If sentient it would have been "fully unknowable". This statement is made clear by Raghvendra. It was argued by Purvapakshi that Prithivi and others being insentient 'unknown to Prithivi' is meaningful when applied to

Prakriti. This lands us in absurdity in three ways. य पृथिवीनवेद-- Take this Shruti. Now Prithivi being insentient knowledge in general is denied. Hence the statement should have been 'Prithivi did not know' only and not with the object in the form of य.

Thus when knowledge in general is denied to Vishnu, then in respect of य आत्मा also, similar consideration shall have to be shown; But in the case of sentient being like Atma you cannot deny completely the privilege of knowledge. And to deny knowledge to an insentient thing like Prithivi would be unwarranted negation or denial. (This is known by implication). For in the case of an insentient thing there is no occasion for the assertion of knowledge.

But denial is seen even when there is no occasion for assertion. In पृथिव्यां अग्निश्चेत्तव्यो नांतरिक्षं नदिवि there is अग्निचयन in the form of formation of an alter (वेदिका) with bricks, neither in the mid space (अंतरिक्ष) nor in the heaven (दिव्) though there is no occasion for the assertion of a vedica in both those places. But there is no such similarity between the two. Here there is the doubt of invalidity on account of unwarranted denial but this doubt is cleared by stating that (हिरण्यं निधाय) is to be eulogised by blaming other things. By good critics it is stated that in real cases of denial when there is no occasion of assertion, it invariably tends to a repetition or restatement. But this is not of that type. For there is no other predication. Hence Prithivi and others refer to their respective immanent chetanas

only. This 'only' or एव implies that according to the rule available in Akhamani Naya the words primarily cannote their indwelling chetanas. When the primary meaning is readily available we should not go in for the secondary nor for the subordinate. This elucidates the terse statement of Tika that the words Prithivi and others referring to the presiding deities, have no reference to insentient beings. The negation like 'Atma does not know' (आत्मानवेद) separately is fair because it refers to the indweller of Atma.

Many Shruties are quoted in Bhashya which prove the unknowableness of Hari only, by the sentient. And Antaratwa also belongs to Hari who is Antara as he enjoys without depending upon things from out side. He is also called Antara as he is most dear to us as told in Smriti. This 'dearest of all' (परमप्रेयः) does not agree with any other but Brahman. For it is said in Shruti पुत्रात्प्रेयः. Regarding him it is stated in another Shruti यस्य पृथिवी शरीरं यः पृथिवीमंतरे संचरन् यं पृथिवीन वेद that 'Prithivi is his body who walks inside the Prithivi and Prithivi did not know him', now 'knowing only life' can be had with any one and thus cannot be denied of any one, Hence "unknowableness in all respects" is meant and that exclusively belongs to Hari according to the Shruti- "not one born already or to be born in future knows you, oh Hari!". "He who controls being inside the Prithivi" has अंतरत्व which belongs exclusively to Hari. In the smriti already referred to



(ब्राह्मपेक्षां विना यस्तु रमते सौतरः स्मृतः अतिप्रियत्वाच्च हरेरंतरत्वं उदाहृतं) the first line has the purport of eternal self satisfaction and second line purports to state "most dear".

Ultimately it is concluded that एव सर्वतरात्मा पहतपञ्चा दिव्योदेव एको नारायणः As this is wellknown it is not quoted in Bhashya and other places. Or it is quoted here to suggest that it must be supposed to be read before the Sutra, that the chapters concerned with gods (अधिदैव) that have occurred in different Shruties are also included in the general statement of "in the contexts of gods".

Or still the compound should be dissolved as Samaharadwanda (तद्धर्मव्यपदेशश्च) and it is the cumulation of तद्धर्म and व्यपदेश and the Sutra means "on account of तद्धर्म and व्यपदेश when व्यपदेश means (समाख्या) statement of similar meaning. This must be considered as a different meaning of Sutra "On account of Vishnu's qualities being mentioned and statements of similar meaning being made".

"Having bodies of पृथिवी and others" is an attribute which helps the opponent and attacks the side of Shidhanta. But when we take recourse to their etymological sense, the statement of their being the body becomes justified. Thus this bodiedness and the same applicability found else where, are combined. Then the question arises where 'Prithivi and others being the body' is the derived (यौगिक) meaning or subordinate

meaning. For convention or Rudhi has no competence as already objected; As in the instance of इंद्रोन्नतस्वान्. Indra may mean गार्हपत्य by derivative interpretation as Garhapatya also has a claim to limited quantity of wealth; or by subordinate interpretation it means Grahapatya as it is a means of sacrifice or Yajna. So also by derivative interpretation Prithivi and others form the body or शरीर of Vishnu as शरीर means one that perishes (शीर्यते अनेन इति) in which Paramatma resides enjoying (रमतेच). But there is an objection even to their derivation. For Prithivi includes also sentient beings (along with insentient elements) hence even this derivative sense of Shariratva does not conform to the idea of being a body of Vishnu. In the same manner यस्यात्मा शरीरम् is not a consistent expression. But this objection is made null and void by the statement that even (चेतन) the sentient suffer change through the body though essentially it is eternal. Or by subordinate interpretation Prithivi and others can very well be the body of Vishnu: because the deities Prithivi and others are chetanas subordinate to Vishnu and hence are like his body as they are subordinate to Vishnu, just as the bodies are subordinate to the soul and hence are the bodies of Vishnu; so also the dieties are subordinate to Vishnu and they are his bodies. This indirectly justifies the statement in Purana that the world is the body of Brahma.

## NOW ABOUT THE ORDER OF THE SUTRAS

The first Sutra adduces arguments favourable to Sidhant the view of the auother (स्वपक्ष). Because in the अंतर्गाम्यद्विदैवादिषु the reasons, unknowability and Indwellership, are stated, which prove that the immanent is Vishnu. The second Sutra नचस्मार्तम् states the absence of a favourable reason to prove the view that either Prakriti or Jeeva is the Antaryami. Because in this Sutra neither the group of three gunas nor the state of material cause (उपादान) which are the attributes of Prakriti is mentioned. And in Kapila Smriti, the Pradhana mentioned in the form of Prithivi is stated to be non-Antaryami. Its qualities of worldliness and others are not mentioned; hence जीव also is not the Antaryami. Now in the third Sutra Jeeva is mentioned and that is to be construed here also. In the third Sutra the view of Jeeva being Antaryami is objected to seriously. Still this Paksha is proved unreasonable as Samsharitva which does not belong to Vishnu is not mentioned there. Yet by a positive reason he wants to prove it and that is done here. This is the elucidation given by Teekakara.

Now the question of the solution of the compound अतद्धर्माभिलाषात् It follows the dissolution of compound as in (नानुमानं) अतत् शब्दात्.

In the Sutra शारीरश्चोभयेपिहि we read that Madhyandinas read आत्मनः अंतरः while Kanvas read विज्ञानादंतरः. Thus जीव is read to be different from the indweller. Hence the embodied Jeeva is not the

indweller. For the indwellership, cannot belong to Jeeva as he is different from the Indweller. No doubt in the same manner चित्प्रकृति also being stated to be different from the indweller, cannot claim to be the indweller. So this Sutra also refutes the view that the indweller is chit Prakriti according to Tattva Pradeepa.

But Teekakar contends that only having in View another Bhashya contradicting this Bhashya, or some other context where Bheda of Jeeva (difference) from the indweller is suspected to be absent, or having in view the futility of two meanings for the same statement, he presents the opposite statement and refutes it.

Suppose you accept the view that Prithivi and others refer to a chetana which controls them; in य आत्मनि तिष्ठन्. it is some thing other than this controlling chetana. Then in एषते आत्मांतर्यामी the indweller is some one other than the controlling Chetana then your view that the controlling Chetana alone is the indweller shall have to be surrendered. You shall have to accept some insentient thing as the indweller.

When Prithivi and others in the form of sentient beings controlling the insentient Prithvi, are accepted as indwellers, then first you shall have to explain that those very Prithvi and others are different from the indwellers. What is explicitly to be explained must be done so. Statement that Chaturmukha is the indweller is not a direct statement of the भेद. It is only by

कैमुत्पन्न्याय that the four faced Brahma is the controlling Chetana (अभिमानि) of all Jeevas. And Antaryami is different from this Chaturmukha. Much more so the Antaryami is different from Jeevas controlled by Chaturmukha.

But Purva Pakshi contends that only the controlling chetanas of the respective things are the respective indwellers. If so in आत्मनि तिष्ठन् also, the same rule shall have to be applied; and the controlling officer of the Jeevas will become the indweller of the Jeevas. But this is absurd. For in smritis according to the rule of अभिमानि अधिकरण only the controlling officer is called Atma. But the Indweller is stated to be different from आत्मा (य आत्मनि तिष्ठन्).

### OTHERS CONTEND

Which is the indweller~ is it the primordial matter (प्रधान) or the controlling chetanas of Prithivi and others or is he a yogi Jeeva, who has attained certain powers like अणिमा or is he the supreme soul? These alternatives are stated in Bhashya. But in Bhamati it is contended that Pradhana being insentient cannot claim to be a hearer or a knower; nor can he claim to be called Atma. The controlling gods of Prithivi and others control only their respective domains, while the indweller is said to be the controller of all domains, and beings. And the soul or Jeeva with occult powers cannot claim any controlling power over world-affairs

as stated in जगद्व्यापारवज (Except world affairs) So all these mentioned before are not eligible to be subjects of doubt. The only two alternatives are either Jeeva or Paramatma, has that eligibility to be topics of doubt or discussion. Of these two Jeeva only seems to be the indweller meant here. For the Indweller is said to be embodied and Jeeva has body and a set of senses; and exercises control over these in the first instance. And he is the seer as he has a set of senses. And through his destiny he exercises control over the whole world. Jeeva is used in Singular to connote the whole class. You should not argue that Jeeva requires another one to control him. For that leads to infinite regress. Therefore it is said the body is eternal by his own actions. Then it controls other body. Bodiless Taksha cannot aspire to be the indweller of Atma.

When things stand thus, all that undergoes modification is the result of the power of ignorance of that Brahman and just as the product of the Karina of Chaitra, produces the body of Chaitra so also Brahman has his body and the set of senses and controls the gods of Prithivi and others that are the causes of the respective Prithivi and others. Thus, Brahma is the indweller among the gods. For the attributes of Atma hood and immortality are mentioned. This will not lead to infinite regress. For *innanyatostidustha* the controller Brahman and the controlled Jeevas are not recognised to be different. For the accepted theory is that those Shruties which mention difference between the

knower and the known depend upon the difference between Paramatma and Jeeva which is supposed to exist on account of Nescience.

Again what is that bodilessness on which depends the absence of controllership. (1) Is it merely to have no body other than the controlled one? or (2) Is it to have no connection with the body. The first alternative does not stand to reason. For a Jeeva has no other body than the controlled one. Still he is found to control his body. Hence the concomitance is violated. The second also is not reasonable. For if it is argued that Jeeva is connected with the body earned by his Karmas, then even in the case of Parabrahma, his unrelatedness with the body is not yet a Proven fact. For it is the ignorance of Brahman (as object) that has earned the world. But this is not fairly argued out. For if the one that is the product of one's ignorance, is one's body, then the silver and human body in the illusion of shell appearing as silver or the trunk of a tree misunderstood to be human body shall have to be the body of a shell or the trunk of a tree. Then again it leads to another absurdity.

Brahman shall have to subject himself to our suffering from Samsar as our Samsar is the effect of his misapprehension- Besides before the world is brought into existance Brahman is bodiless yet he happened to be the creator. Then in the same manner why the soul should not be the controller even without a body?

Besides Parabrahman cannot be the controller. For he undergoes no modification. Therefore all efforts to prove him to be embodied are futile. It is only the qualified Brahman that can become the controller. Now this qualified one cannot be the object of a Vidya or ignorance as he is the effect of Avidya. So Avidya cannot belong to him. And the world cannot be earned by his ignorance and hence cannot be his body. So it is said—"Pure unqualified chit alone can be support and object (of ignorance). Ignorance has its existence before the qualified, hence the qualified, coming after ignorance cannot be its support or object.

Again it was argued that if Jeeva the controller of the body is to be controlled by some one different from him, then his controller God also requires a different controller to control him; thus there is infinite regress. So we must accept the identity of the controller Brahma and controlled Jeeva. But this argument is fallacious. For identity is not compatible with controllership. If some imaginary difference is enough for establishing controllership then just as god becomes the controller of Jeeva who is the controller of his body on the Virtue of this empirical difference, so also God will have another controller from him and this leads to an infinite number of empirically real controllers. If full independence in the case of God wards off controllership over him from others then infinite regress is warded off by his independence and not by identity.



The Advaitin contends that he does not accept identity of Jeeva and Brahman for warding off Anavastha or infinite Regress. But we cannot have two souls inside the same body; hence we accepted identity of the two. For this you cannot produce a suitable instance acceptable to me. For I have accepted two different souls—one jeeva and another Iswara in the same body. Again in the case of a man possessed of a ghost it is a good instance of double souls in a single body.

He counter argues that in such an instance inwardness (प्रत्यक्षत्व) alone is real but their difference is unreal. We may still rebut him by reversing his contention thus : Let difference be real and inwardness unreal. But there is no objection for inwardness to be true. Equally there is no objection for difference being real and inwardness being unreal.

Thus Chandrikakara goes on enumerating many more fallacies in the presentation of the topics of Adhikaranas. Raghvendra adds a note to this statement. The allotment of Adhikarana in certain places is not much different from that of ours and hence it is not separately reviewed. For instance, doubt cannot be entertained in respect of Pradhana or Prakriti; for the indweller is said to be a seer in the remaining part of the sentence. And seer ship cannot be attributed to Pradhana. So he must be either the same extraordinary Jeeva endowed with special luck on account of great powers or Paramatma—so these are the two alternatives of doubt. But of these two, according to the

statement in the last part of the sentence the indweller is stated to be दृष्टा श्रोता मता one gifted with knowledge produced by the senses of seeing, hearing and thinking. Hence it is clear that the indweller is Jeeva only. But दृष्टा does not mean one endowed with sensuous knowledge; it means one who had the vision of form which is common to both Jeeva and Paramatman. And in this context it is stated that नान्यतोस्ति दृष्टा there is no other person who has the gift of vision. So the knowledge as first stated must be only sensuous (derived from senses) And Jeeva cannot be denied of this right of sensuous knowledge. On the strength of this statement and on the virtue of आत्मनि तिष्ठन् the indweller has access to all Bhutas like Prithivi and others, and has control over all, and has bodies of all. These are the attributes of Paramatma. Therefore the indweller is Paramatma only. The statement in the last part of the sentence refers to knowledge in the form of vision of form and not one produced by senses. This sort of knowledge as stated in 'पश्यत्यक्षन्' is exclusively an attribute of Paramatma. नान्यतोस्ति दृष्टा only denies the existence of another दृष्टा who is independent. This is the View of Sidhanta. Here Pradhana as Purvapaksha has been already considered; hence its expulsion from Purvapaksha is justified.

Shruti Prakasha on Ramanuja Bhashya states that in नञ्चस्मात् अतद्वर्माभिलाषात् a mere illustration is given

and it is not independently stated. Hence one Sutra is made up of both नचस्मार्त मतद्वर्माभिलापात् and शरीरश्च. This is not desirable. For here there is nothing to show that this is दृष्टांत. Otherwise why not extend this same rule to नानुमानमतच्छब्दात् and प्राणभृच्च and have one Sutra out of these. And the statement of an illustration would have been redundant. The wording would have been नचशरीरः स्मार्तवत्. The Ramanujeeya might say they had to take recourse to this because Pradhana was not one of the alternatives of doubt. But Pradhana has been doubted (to be the indweller) at the very beginning. Again the word will have then no purpose to serve.

In the second Sutra अतद्वर्माभिलापः is said to mean statement of contrary attributes to those of प्रधान or Prakriti. This is not proper. For this is the same as तद्वर्माव्यपदेशात् of the first Sutra; hence it will amount to repetition. Because the attribute of Brahma is invariably the contrary attribute of Pradhana; hence it amounts to mean that there is no possession of the attributes of Sattva, Rajas and Tamas. Boudhas are out and out non vaidikas and hence we do not feel so much when they deny the right of Vedas to be self evident. But the Adwaitins enter into the Vedas and yet they attempt to prove the invalidity of Vedas. Hence we should be very critical about their statement and subject them to close scrutiny as they are unreliable friends in matters metaphysical and spiritual.

# Adrashyatvadhikarnam

(अदृश्यत्वाधिकरणम्)

**SUTRA :** अदृश्यत्वादि गुणको धर्मोक्तेः

The one mentioned in shruti as invisible and denoted by the word अक्षरः is Vishnu only, and not Prakriti and others, on account of Vishnu's attributes like 'being propounded by paravidya like Rigveda'.

**BHASHYA :**

The attributes like invisibility are said to belong to Vishnu. The one अक्षरः described in paravidya as invisible or imperceptible, not conceivable (by the mind) having no gotra or family name, colourless, having no organs (conveying knowledge or activity) like eyes and ears or hands and feet, imperishable in essence, capable, all pervasive, unmanifest, and not perishing even in body. The steady and wise realise and he is called अक्षर. After this we find- "Just as the spider draws out (the threads)- (out of its body) and again absorbs them (into its body) just as from the earth the herbs come out, and nails and hair grow on the living body, so also all effects are produced on the earth from अक्षर (Mu-1-1-7) "Thus saying we have अक्षरात् परतः परः Chitprakriti stands superior to Mula Prakriti and Paramatman is

superior to Chitprakriti". So one पर is brought to our notice.

Therefore we say—

**BHASHYA :** अदृश्यत्वादि गुणको धर्मावते:

First the illustrations of Prithivi and others are quoted; and then comes the sentence अक्षरात् संभव-  
तीह विश्वम्. After this is quoted the statement<sup>1</sup> अक्षरात्  
परतः परम् comes. In Shruti Kutastha is said to be  
Akshara. Thus Prakriti (Kutastha) is mentioned as अदृश्य or  
invisible one. Another Purvapaksha is mentioned.  
Hiranyagarbha is Akshara; superior to him is  
Chitprakriti; and superior to her is Vishnu. Thus  
Hiranyagarbha is the next claimant.

Now sidhanta begins with the explanation of the  
Sutra— तत्तु should be taken from the previous sutra.  
The one possessing attributes like invisibility is Vishnu  
only. For in the shruties the one possessing attributes  
like Adrishyatva is said to be the subject matter of  
Paravidya. In तमेव विद्वानमृत इह भवति one knowing  
him thus as the subject of knowledge leading to Moksha)  
becomes released (अमृत). In smṛiti also it is stated  
“that which is to the satisfaction of Hari is the Karma.  
That is Maṭi or Vidya which produces knowledge of  
Hari. Two lores are to be studied; one is परा and  
another is अपरा; of these अपरा comprises the vedas, the  
(six) subsidiaries, and other sub-sub-sidiaries and the  
remaining lores. And the Para Vidya is that by which

Hari must be comprehended as one who is invisible, bereft of material qualities like sattva and others, different from all as Chalk is from cheese, and supreme as soul. From all these and others we know that he is the subject of Paravidya which is his exclusive attribute. Hence He is one possessing the attribute of invisibility and others.

### **SUTRA :** विशेषण भेदव्यपदेशाभ्यां च नेतरौ

The two Prakrities are not the required ones possessing the attributes like अदृश्यत्व and others. The fourfaced Brahma and the three-eyed Rudra are not the ones possessing अदृश्यत्व and others; because the attributes like omniscience belong to him; again these two are stated to be different from the अक्षर which is अदृश्य.

This अदृश्य or invisible is not Prakriti (insentient) because he is known to be one having general knowledge and having special knowledge. His thoughts or meditations are grounded on certainties. From him (अक्षर) are born the four faced Brahma and Prakriti having name and form and its presiding deity. Thus difference from अक्षर being stated he is not Virincha or fourfaced Brahma.

But this statement that Vishnu is अक्षर is not compatible with अक्षरात् परतः परः so a part of sutra is interpreted in a different manner. The Prakriti that is insentient is lower अक्षर. And the अक्षर that is superior to it is the sentient Prakriti. The third is Hari possessing all attributes. Thus these are said to be three Aksharas. Thus it is stated in Skanda that there are three Aksharas, And अक्षरात् परतः परम् is also an attribute of Vishnu (Being superior to sentient prakriti who is superior to insentient Prakriti).

Though Rudra, is referred to by the word ईश still he is not one having the attribute of invisibility and others; For he is found to be different from him in "For when one finds him who is served by all and who is Isha of great power to be different, then he becomes free from all misery."

#### **SUTRA :** रूपोपन्यासाच्च

One having the attribute of invisibility is Vishnu; For he is said to be endowed with colour.

#### **BHASHYA :**

When the seer Jeeva sees Paramatman of pure golden colour, who is the creator of Brahman and hence

of this world, who is his lord endowed with six qualities, (Then this विद्वान् attains similarity).

“Formerly (at the Pralaya time) there was Narayana quite independent. There was no Brahma no Shankara (engaged in their respective work). Then he (Vishnu) becoming silent fell to thinking. Then Vayu, Hiranyagarbha Agni, Varuna, Rudra, and Indra were born out of his meditation. This famous Narayana had four colours viz white, red yellow and black. He created these four colours for the sake of Vayu and others. Then he created mixed colours also for these. Therefore Vishnu had only pure and essential colour. (and not the mixed ones like those of Vayu and others).

इति अदृश्यत्वाधिकरणम्

### EHAVADEEPA :

Raghvendra explains what things are included in the group of attributes अदृश्यत्वादि. They are जीवगुण राहित्य 'devoid of Jeeva attributes' and devoid of subjection to a master (स्वामिराहित्य). Then he explains the terms used in the Mantra. अदृश्य चक्षुरादिना अदृश्य invisible. अग्राह्य मनसा inconceivable in the mind. अवर्णा ब्राह्मण्यादि वर्णहीन casteless (without any caste-like Brahmana).

Now the illustrations are explained. The first illustration is given to show that the cause that is meant is that of agency. The second instance shows



the similarity that just as the earth needs the aid of the seed to give out the sprout so also God needs the respective Karma of man in his creation. The third instance shows that his creation is without trouble. केश and लोम are shown different. केश is hair on the head while लोम is hair any where else. दिव्य is अद्भुत wonderful अमूर्त is नियतपरिच्छिन्न परिमाणरहितः without constant and limited measurement. अप्राणो ह्यमना इति षोडश कलाराहित्य मुच्यते. Free from sixteen कलाऽः.

Raghvendra discloses the subtle argument involved in अक्षरात् परतः परः In Bhashya this is explained as तस्मात् अक्षरात् परतः परः Then amends it thus अस्मादपि अक्षरात् so that you should not doubt that there is some thing referred to in between तस्मात् and अक्षर. One superior to this अक्षर is seen. अक्षरात् संभवति is पूर्ववाक्ये अस्मादप्यक्षरात् परः is उत्तर वाक्य. Thus when उत्तरवाक्य begins (after अक्षरात् संभवति) as अक्षरात् परतः परः and पर is said to be Vishnu. Now the marks of Vishnu are दिव्योह्यमूर्तः पुरुषः There is no other superior to Vishnu. For he is साक्षात्सांपरागतिः the acme. This proves that अक्षर has exclusive reference.

Now the Purvapaksha argument is made clear. अदृश्यत्वादि are attributed to insentient Prakriti or अक्षर. For Prithivi and others are instanced to clearly show that it is the material cause. The instances of the spider as in Bhashya and Teeka are cited to help the Sidhanta point of view. But we should not suppose

that the instance of Prithivi is adduced only to prove the nature of causality of the world and Parmatma. But after this sentence, अक्षरात् परतः परः is stated, to prove that he is Vishnu.

But the instance of Prithivi is not futile; for the first अक्षर must be insantient & then the 2nd अक्षर is Chit Prakriti and the third is naturally Vishnu. In the same manner the first अक्षर might be हिरण्यगर्भ and not Vishnu. For Vishnu does not tolerate any one परात् पर superior to superior. While हिरण्यगर्भ has Laxmi superior to him and this Laxmi has Vishnu superior to her.

In the same manner the first अक्षर might be ईश or रुद्र who has four faced Brahma superior to him. And Brahma has Vishnu superior to him. In this alternative it is supposed that Laxmi is subsumed under the category of ईश्वर.

Now about the syntactical construction of the sutra. तन्तु should be imported from the previous sutra and it means "It is Vishnu only" The sentence धर्मोक्ते: supplies the हेतु and this is taken out from the whole sutra and explained as being expounded by the Paravidya. In this context it is made clear that Para and Aparavidyas are not two distinct categories but they are one and the same Vidya conditioned by two different subject matters of which one is high and another is low. An instance may be cited to make this point more clear. Just as one and the same Karma or action may

be called motivated or (प्रवृत्ति or निवृत्ति) unmotivated according to the intention of the doer, so is This Vidya. This also makes null and void the objection that Having being the subject treated in shastras or Rig and others as Aparavidya cannot have a different subject in paravidya.

In Bhashya six subordinate treatises are enumerated like Shiksha and others. But in Tattva Pradeep Ayurveda Dhanurveda Gandharva and Shhpatha are said to be upangas; the remaining arts and lores are said to be Pratyangas.

### विशेषण भेदव्यपदेशाभ्यां च नेतरौ

This cumulative conjunction च joins these two reasons with धर्मोक्तेः which adduces reason to establish sidhanta and also disproves the alternative of the prima facie views.

Raghvendra gives the full construction of यः सर्वं सर्ववित् यस्य ज्ञानमयं तपः "He is omniscient. And is सर्ववित् which means अतः कश्चिद् and is consciousness of essential nature, and not one given to thinking, nor one subject to agony. For it is the ignorant who is given to thinking; and one frustrated in desires is subject to agony. This vedic statement is calculated to disqualify only insentient Prakriti to possess the attribute of invisibility. But this cannot disqualify the chit or sentient Prakriti. For then Chit Prakriti would be अक्षर and then it would be entitled to be the creator of the world; and equally might be doubted to be omniscient. Omn

cienc might be reduced to limited all-knowingness. Hence it only disqualifies the insentient Prakriti to be अदृश्यत्वादिगुणक.

तस्मात् एतद् ब्रह्म नामरूपं अक्षरं इति भेदव्यापदेशात्  
This ब्रह्म is the four faced Brahma. and the master deity of Anna. In the previous Sentence Brahma connoted Para Brahma (तपसा चीयते ब्रह्म) no doubt. Yet here as it is construed with जायते which runs counter to the meaning of Para Brahman, Brahman means the four faced one. Therefore this sort of interpretation does not run counter to the dictum cited in the third Chapter Geeta Bhashya "One word twice repeated cannot mean two different things unless it be different statement".

Therefore another interpretation of the part of sutra is given. "As there is the attribute of being superior to the superior, the things called, अक्षरं are different one from the other. "This is the different interpretation.

But when the three things called अक्षरं are different one from the other, how can one be attribute to the other? Nyaya Vivarana explains that when two अक्षरं are mentioned the meaning is complete, still the third अक्षरं is mentioned. This shows Vishnu to be superior to Shree entity, which on its part is superior to insentient Prakriti. Thus there is construing of words in different cases and (परतः अक्षरात् श्रुतत्वात्) there is construing of words in apposition.

This अक्षर is also said to be different from the famous ईश or रुद्र 'Different' means 'different from the famous' as 'a different path' means a path different from the famous path'. This is only another interpretation. Hence there is no opposition from Atharvana Bhashya which adopts the interpretation that this (अक्षर) independent is different from Jeeva and this same interpretation is accepted as is already shown in Ananda Mayadhikarana and as will be shown in दुष्वादि नय. Besides a passage yielding to many interpretations should not be supposed as faulty or defective. For in Karma Nirnaya, Acharya has settled once for all that meaning is connoted by the inherent strength of the words and it is not left to mere Calculation or imagination.

"Just as herbs are produced from earth", this illustration implies that Vishnu is only the cause of creation (and does not pertain to its Variety as material cause). The same is expounded in Anuvyakyana in Prakriyadhikarana, by stating that instances of spider do not imply any mutability or modification to the cause.

As Vishnu is propounded to be endowed with uncommonly lustrous golden colour (यदापश्यः पश्यते रुक्मवर्णं) so he alone is one who has the attribute of invisibility.

The reason to prove Shidhanta has its operation in contradicting the prima facie view also; or to show the exclusive implication of the mark— for these two reasons विष्णोरेव इत्युक्तम् ब्रह्मयोनिःBrahma the originator of Hiranyagarbha. निरंजन is explained निर्लेप which means

according to the coming sutra उत्तरपूर्वा वयोः that after visualisation of Vishnu, Jeeva is not affected by the stigma of sin committed after Aparoksha. परम here means पूर्ण. ईश is suspected to refer to Rudra; to ward-off that reference and to fix its reference to Vishnu it was necessary to point out many references to marks of Vishnu, in the whole of the sentence. Hence the necessity of explaining the whole of the sentence. According to the quotation from the III Skanda (Bhagavata) (धियानिगृह्यमाणोऽपि भ्रुवोर्मध्यात् प्रजापतेः) it is known that Rudra is born from Brahma (four faced) he cannot be a source of birth to Brahman.

Or पश्य (पश्यति इति) is jeeva; as there is equality even in wordly life (परम साम्यं), the great equality, pertaining to Mukti. Equality is manifested. In the commentary of तत्त्वोद्योत no doubt it is said that getting immunity from Punya and Papa is the mark of Mukti. Thus अक्षर or Vishnu is said to be different from the released; yet taking ज्युष्टं यदा पश्यति or प्राणोद्घात into consideration अक्षर is said to be different from जीवन्मुक्त; hence the whole sentence is explained here.

The three sutras of this Adhikarana offer three reasons which all amount to this 'As there are many exclusive marks' and 'as there are many objections against the Prima facie View' (पूर्वपक्ष).

Now some one contends that the doubt has five alternatives. But नेतरौ presents only two alternatives.

This runs counter to the previous statement. But this contention does not stand to reason. These objections are cleared in Chandrika.

Giving up the first instance the second is accepted and it is argued that the Purva pakshka upholding Pradhana is unreasonable. Even the first instance from the Mayavadi Point of view is correct only when the cause is material. For the sake of elucidation, the second is quoted according to the view of Tika and others. Even deriving Rudra from Iswar shruti is not reasonable, because it goes against the mark of 'being the source of Brahma'. For ब्रह्मयोनि may be dissolved not as Tatpursha but as Bahuvreehi. Then it allows many meanings.

### TATTVAMANJARI :

Here rises a doubt. In the shruties यदृथिवीनवेद it is propounded that invisibility and other attributes accrue to Vishnu. But this is not reasonable. For in Atharvana upanished beginning with अथपरायया तदक्षरमक्षिगम्यते and in यत्तदद्रेश्यं अग्राह्यं the attribute of अदृश्यत्व be longs to some अक्षर and that अक्षर is stated to be the material cause of the whole of the universe (अक्षरात् संभवतीह विश्वं) illustrating it with the instance of यथापृथिव्यां ओषधयः संभवति. In another shruti अक्षरात् परतः परः that अक्षर provides that lowest limit to which Vishnu is the acme or the highest limit. Therefore Vishnu cannot stoop down to be the lowest limit.

For he is the highest alone. Therefore this अक्षर can be insentient Prakriti or sentient Prakriti, or four faced Brahma or Rudra. He cannot be Vishnu.

To this objection as a reply three sutras are cited, which constitute the अदृश्यत्वाधिकरण. The meaning of the whole of this Adhikarana is compressed into दृश्यत्वाद्युज्झितः सदा in Anubhashya. That Vishnu only who is mentioned in अदृश्ये अनात्म्ये as invisible is here also in यत्तददृश्यं mentioned. It means that the same Vishnu is referred to as अक्षर endowed with invisibility. Chit Prakriti and achit Prakriti and Virincha are not referred to by the word Akshara. Because all marks (लिंगैः सर्वैः युक्तोहि) like object of Paravidya, Omniscience, Golden colour unmixed with other colours, are mentioned in their respective contexts in the shruties अथपरा, यः सर्वज्ञः, सगुणवर्ण and others. Thus the one characterised by these marks and endowed with the attribute of invisibility is Vishnu only. Or it means that those marks by the evidence of Shruties quoted in Bhashya are known to belong to Vishnu only.

The word अक्षर being a word in neuter gender its adjectives दृश्यत्वाद्युज्झितं should be also neuter. But in Anubhashya it is used in masculine gender to construe it with the word Vishnu, or depends upon the परः in परतः परः. The thing described in यत्तददृश्यं as one invisible, in अक्षरात् संभवति as the cause and in अक्षरात् परतः परः described as परतः परः is one and the same. But the other



अक्षर which is lower to this अक्षर is different from it, and thus अक्षर with is gifted with invisibility canvery well be Vishnu without running counter to the statement of परतः परः In अक्षरात् संभवति, अक्षर is in the ablative which shows mere causality and not its material cansality.

Here though certain positive qualities like नित्यं त्रिभुं सर्वगतं सुसूक्ष्मं and भूतयोनि are mentioned in the sutra Guna is used as common to both positive and negative qualities, as in अदृश्यत्वादि गुणकः; still these positive qualities like सर्वगतत्व and सुसूक्ष्मत्व are already expounded to refer to Vishnu in सर्वगतत्वाधिरण; here the intention is only to show that अदृश्यत्व refers to the quality of Vishnu. Hence it is stated that Heri is दृश्यत्वाद्युज्जितः In अणुभाष्य also it is stated (अदृश्यत्वाद्यभाष्ये) that only the reference is to the negative quality of अदृश्यत्व or it may be that as there are more positive qualities than negative, negative qualities like अदृश्यत्व and others are mentioned to imply also all positive qualities; hence it is stated as दृश्यत्वाद्युज्जितः Or still you should suppose that सर्वग as representing all other positive qualities, should be imported here, and explained as 'he being सर्वज्ञ and सर्वग is endowed with invisibility'.

Now दृश्यत्वाद्युज्जितत्व means one who cannot be fully comprehended by the mind and precived by the eye, and who possesses wealth beyond measure; and that this wealth remains without undergoing any

changes is shown by the word सदा(सदादृश्यत्वाद्युज्जितत्व.) This proves that the term नित्य is to be applied to अदृश्यत्वादि also, as its adjective. Or the word सदा should be construed with अत्ता and नियंता also. This means that every action of God is eternal. In अनुव्याख्यानall actions pertaining to God, belong to the category of eternal.

## TANTRA DEEPIKA

### अदृश्यत्वाधिकरणं

#### अदृश्यत्वादिगुणको धर्मोक्तेः

Here in this Andhikarana, Marks, negatively expressed are shown to fully refer to Vishnu (समन्वय). The compound अदृश्यत्वादिगुणक is dissolved as अदृश्यत्वादयः गुणायस्य These attributes like अदृश्यत्वादि belong to one who is superior to one who is superior to अक्षर (अक्षरात् परतः परं) such a one is endowed with qualities like अदृश्यत्वादि (invisibility and others). The termination क is added (गुणकः) by the rule शेषात् विभाषा The one who is invisible and incomprehensible (यत्तददृश्यंअग्राह्यं) is that Brahma only (तत्तुन्नहौव) and not sentient or in-sentient Prakriti, fourfaced Brahma, nor Rudra.

For his attribute of being expounded by the superior lore (विद्या) of Rig with other Vedas, has been mentioned (धर्मोक्तेः) In परतः परः, पर is used in masculine gender following the shruti.

This conclusively proves that this does not run counter to अक्षरात् परः in सिद्धांत. For the one endowed with the attribute of invisibility and the entity mentioned as पर in परत पर is one and the same, and the lower term अक्षर to पर is altogether different. Instead of अदृश्यत्वादिमान् (one possessing attributes like invisibility) अदृश्यत्वादि गुणक is used (गुण) is used with a purpose. अदृश्य is dissolved as दृश्यात् अन्यत् अदृश्य (One different from (दृश्य) visible is invisible (अदृश्य) This is अन्योन्याभावाद् or mutual negation. Instead of a positive word like गुण it is used for this mutual negation. That is done to show that it has compatibility with its being essential nature of god (ईश्वर). Still by Virtue of विशेष differentiating merit) (though one with God) they can be related as thing and its quality; and this is suggested by the suffix क coming at the end of a Bahuvrihi compound. Others are denied the right of being अक्षर on special grounds:

विशेषण भेदव्यपदेशाभ्यां च नेतरौ

Virincha (furfaced Brahma) and Rudra on the strength of their common nature of being sentient form one group (and in-sentient प्रकृति the other). Hence though there are three, yet they are mentioned as नेतरौ in dual. The sutra is explained as "The other two are not endowed with the quality of invisibility. Because there is the adjective (विशेषण) 'omniscient' as mentioned in यः सर्वज्ञः and the adjective परतः परतत्त्व

superior to the superior, it cannot be insentient Prakriti. Besides difference is cited between Virincha and Rudra on one side and अक्षर (on the other) possessing the quality of invisibility in the two shruties "तस्मात् एतद्ब्रह्मे" "त्यन्यमीशं" so Virincha and Rudra too cannot claim to possess invisibility according to the respective reasons produced. The compulsive conjunction च joins together "not merely on account of the attribute" "but also on account of these two reasons (विशेषण and भेदव्यपदेश). Thereby it is implied that the reasons adduced by Sidhanta can operate in contradicting the opposite side. It is also contended by some that इतरौ refers to the four as चित् and अचित् can be subsumed under one category of Prakriti and Virincha and Rudra under another category. For the further reason also it is so.

### रूपोपन्यासाच्च

In यदा पश्यः पश्यतेरम्बवर्णं the golden colour is described; so the one endowed with invisibility is Brahman only. In this shruti it is Vishnu alone that is described; because He alone possesses unmixed colour as all others possess mixed colours.

### NYAYAMUKTAVLI :

अद्वयत्वादिगुणको धर्मोक्तेः, विशेषणभेदव्यपदेशाभ्यांचनेतरौ,

### रूपोपन्यासाच्च

The connecting link of thought here is in the form

of objection to the reasons already given like अदृश्यत्वं as mentioned in यं पृथिवीनवेद. In Athirvana beginning with द्वेविद्येवेदितव्ये two lores must be studied) it is stated that ययातदक्षरमधिगम्यते that is the superior lore by which अक्षर is apprehended. and also that यत्तदद्वेष्टं अग्राह्यं that अक्षर is invisible and in-comprehensible. Then it is also stated that अक्षर is the creator of viswa or Universe. Now a doubt arises whether that अक्षर is sentient Prakriti or in-sentient prikriti or Virinchi or Rudra or Vishnu.

Obe पूर्वपक्ष contends that on the strength of the instance यथा पृथिव्या ओषधयः propunding material cause, it is the material cause as there is the mark of material cause cited in the shruti and as the inner meaning need not be rejected when there is no contradiction. On these grounds अक्षर is said to be insentient Prikirti. Another Purva Paksha argues that अक्षर is चित् प्रकृति according to the statement in Geeta कूटस्थोऽक्षर उच्यते. Besides, this entity of shree may be called the material cause as she is the presiding deity over insentient prikriti which is the material cause. Or as per quotation from shruti सन्नह्य विद्मः, Brahma (fourfaced) is referred to here in this context. Hence अक्षर is Brahma, or he may be Rudra even on the strength of the quotation कर्तारमीश which uses the word Isha. This is the contention of some others.

Moreover the words like अक्षर have no reference to Vishnu. Because this अक्षर is said to be the lowest

limit on the scale of अक्षरात् परतःपरः and Vishnu cannot condescend to be the lowest limit having two superiors above him. Therefore Vishnu is discarded even when it is argued that the ablative अक्षरात् संभवति proves only its causality. But if अक्षर is accepted as चित् प्रकृति then in अक्षरात् परतःपरः both अक्षर and पर are in the ablative as they are nouns in apposition. While in other interpretations they are accepted as nouns in different cases.

Now begins Shidhanta. There are shruties and smrities like अथपराययासहृरिःवेदितव्यः and साविद्यात् न्मतिर्यया, which prove that the attribute of being the subject matter of Rig and other vedas which constitute paravidya, belongs to Vishnu only. Again some golden colour is mentioned in the shruti यदापश्यः पश्यतेरुमवर्णं only pure colour belongs to him while the colour of others is said to be impure and mixed in the shruti अन्येषांदिमिश्राणिव्यमिश्रयत्. In skanda purana three Aksharas have been mentioned; and that Akshara which has been said to be the lowest limit on the scale of अक्षरात् परतःपरः is not Vishnu but some one different from him. Hence there is no contradiction by the statement that अक्षर is the lowest limit to the one that is higher. The instances of Prithivi and others have their import only in Vishnu being the cause (and not in a material sense). The words like ब्रह्म and ईश refer to Vishnu in their primary sense. And in the case of an insentient entity the

attribute of omniscience suggested by the shruti यः सर्वज्ञः सर्ववित् is not compatible with insentience. Again difference is noted in तस्मादेतद्ब्रह्म नामरूपमज्ञं च जायते । (From him is born this Brahma and others) and in जुष्टं यदापश्यति अन्यमीशं (when he sees ईश as other than), between अक्षर on one side and Brahma and Rudra on the other. That अक्षर possessing the attribute of invisibility and being superior to the superior, is Vishnu only. The purpose is to show the objection to the आनन्दमय being one possessing invisibility and to clear that doubt.

### PRAKASHA :

Because in Bhashya it is stated that अदृश्यत्वादि गुणादिगोचरताः The attributes of invisibility belong to Vishnu, invisibility being common, and in Tattva-pradeepa it is stated अदृश्ये अनात्म्ये सहैव संतनयिजानन्ति देवा सयतोऽभ्युता in these words; and in Teeka though it is put in special form in अदृश्ये अनात्म्ये yet in the Teeka of न्यायविवरण we find the previous link derived on similar lines as in पूर्ववददृश्यत्वं बलेन रूढिपरि न्यज्ययोगवृत्त्याऽक्षरशब्दो विष्णौ संभवति.

The reason for stating the immanent to be Brahma is यं पृथिवीनवेद (not understandable by prithivi.) Now this is an objection to, अदृश्यत्वं that is how the पूर्वपक्ष rises. So this we may term as 'sequential link'. But अदृश्यत्वं is general in nature (invisible to all) while पृथिव्यविदितत्वं is particular (ununderstandable to pri-

thivi). . Then how can the particular stand as objection to the general? But this cannot be an objection. For in a thing which possesses the attribute 'invisible to all' there is also ununderstandable to prithivi, a part of it according to प्रसादवासि न्याय as stated in in Mahabhashya in the context of मुखनासिकावचनोत् नालिकः or Prithivi stands for all gods; so this means 'not understandable to all gods, a sort of general invisibility. (सर्व अदृश्यत्व) Or as in सहैवसंतं न विजानन्ति देवाः (Even gods do not understand him; what of others is used here, or in both, the purport meant, is "the possession of unlimited wealth".; and that is the ground for objection.

Some propounded that the thought link is due to the fact that doubt arises that अदृश्यत्व belongs to insentient Prikriti; for there is no objection here to think so though previously it was shown that understanding connoted by both was incompatible with insentient Prikriti.

But this is not fair-For when there is the possibility of directly raising an objection against the very reason given in the sutra, such an objection as mentioned previously deserves no consideration. As the attribute अदृश्यत्व is shown to be the attribute of Brahma which has been mentioned as the reason formerly, you cannot even doubt whether the word अक्षर does not connote Brahma. The shruti अदृश्ये नारम्ये may be supposed to supply motivation to the discussion.



But formerly its attribute was not mentioned, hence Prakriti was not considered fit (to be अक्षर), here it is not so. For its attribute that it is the material cause of the world is mentioned with the instance of herbs growing from the earth. Or formerly invisibility in the form of ununderstandability formed a strong objection against the word शरीर in its conventional meaning; hence it was rejected; similarly here also the word अक्षर is used and there is the mark of invisibility; hence the mode of convention is rejected; for अक्षर is heard to be the lowest grade to the पर as in the shruti अक्षरात् परतः परः. There is thus the thought link based on dissimilarity with the former statement also.

Yes! what is said is true no doubt. Yet the thought link is objectionable to the reason given formerly; because when the objection against chief reason is possible, that alone should be mentioned. Moreover it is calculated to refute the source of objection of the Sidhanti. Hence the thought link is objection-able to the former reason.

Now begins the topic of the subject matter. A doubt is entertained whether अक्षर with the attribute of invisibility is Prakriti or vishnu. The whole required statement containing the subject matter is cited in the Teeka. No doubt the subject matter is the bunch of attributes; for this is the pada devoted to attributive marks and Teeka confirms it; still अक्षर is the subject and it is propounded to be the

material cause; hence it cannot be Brahma. This is the argument of Purvapaksha.

If that is so let the word अक्षर be shown to have its समन्वय in Brahma. The connecting link with Pada will be established being based on 'Purpose' as in future Adhikaranas, as they are meant to establish the समन्वय of many Lingas or marks. As अक्षर is stated to be material cause you can directly argue that it is Brahma. But it is round about to argue that अक्षर is the material cause and hence it is different from Brahma: and the collection of attributes belonging to him also belong to some one different.

This is not sound argument. For the समन्वय of अक्षर is to be proved in this अक्षराधिकरण. It cannot be contended that, that alone will prove this. For अक्षर is said to be the lowest stage to some पर which contradicts it; and as it is an exception here it is पूर्वपक्ष. Here we want to show the समन्वय of all attributes which do not refer to other things. In this pada Gunas associated with others are known to belong to others. When the समन्वय of gunas is the established, link with the previous thought is directly sought. Hence the gunas or attributes are taken for consideration.

Hence the doubt is whether अक्षर with attributes like in-visibility and others is one of Prakriti and others or Vishnu. Raghavendra elaborates Prakriti and others

to be one of sentient Prakriti, in- sentient Prakriti, Virinchi and Rudra. No doubt in the Teeka it is mentioned "Vishwa is born of Akshara" and in this causal statement are mentioned the words अक्षर ब्रह्म and ईश. Hence a doubt should be entertained whether these words refer to Vishnu. Still hearing that अक्षर is the lowest stage of a पर there is reason for reconsideration; and accordingly after this discussion of Vishnu, a discussion should be instituted on the words or अक्षर ब्रह्म and ईश being either प्रकृति and others or Vishnu. Yet for the reason that on the rule of Similarly that discussion is clearly intelligible; or for the reason that necessarily the causal statement must be considered not to refer to Brahma on the ground that अक्षर cannot be Brahman, words like ब्रह्म and ईश cannot be Brahma and also the causal statement cannot refer to Brahma being in the same case with अक्षर. The main ground for all this is that the causal relation between the words Brahma and Isha in the former causal statement and non-reference to Brahma, as well as the causal relation of the अक्षर in the former statement which is not different (similar to) from अक्षर in the latter part of the statement being the lowest stage of पर and thus not being Brahma. Or still following the Bhashya stating the connecting link Nyaya Vivarana and its commentary, discussion is instituted beginning with अक्षर.

As the fallacy of rejecting the existing and in its place accepting a new thing falls to our lot as will be

explained in the coming portion, if the two अक्षरः in अक्षरात् परतः and अक्षरात् संभवतीहृविश्वं are considered, one, then the cause of the Vishwa only, which is endowed with the attribute of invisibility is the lowest limit of some Para, and this is not compatible with the supremacy of Vishnu. Hence अक्षरः is प्रकृति or ईश resulting in पूर्वपक्ष. But when three अक्षरः are accepted as will be explained in the coming portion then this अक्षर is different (and not one) then अक्षर in अक्षरात् परः is different, the lowest limit of the highest Brahman cannot be in Brahman, and the one अक्षर who is the subject matter of Paravidya is Vishnu. This is the result in Sidhanta.

Four types of Purvapakshas are raised as derived in Teeka depending upon the words उपादानत्व, अक्षर ब्रह्म and ईश suggesting respectively insentient Prakriti, Sentient or Chit Prakriti Brahma (fourfaced) and Rudra. But we must ascertain whether one of these four is chosen as having अदृश्यत्वादि as पूर्वपक्ष after discarding others or anyone of them or all the four, constitute the पूर्वपक्ष. The first alternative is not reasonable as there are four equally strong reasons to choose each one of them. In the second alternative the choice is uncertain and hence the Purvapaksha is indeterminate. In the third there will be the compositional fallacy of a disintergrated sentence (वाक्यभेद).

But this objection is not sound. For in all the four alternatives it is possible to argue exclusive preference

to each of the four. For instance we may argue that the one with अदृश्यत्वादि is प्रधान or Prakriti only the other three denoted by अक्षर ब्रह्म and ईश are all transient; and Brahma being महत् is cause and the lord. (ममयोनिः महद् ब्रह्म). Hence प्रधान alone is reasonably preferred to others. Thus you may go on arguing exclusive preferences in the cause of each of the four alternatives and the first one now is preferred. So it is said that the अदृश्यत्वादि attributes belong only to Prakriti in Purvapaksha; for this over- lordship agrees with ब्रह्म or Prakriti.

The word वा shows that this agrees with चित्प्रकृति or the fourfaced Brahma- In the second alternative of चित्प्रकृति we can very well distinguish it from Vishnu. we cannot call it indeterminate on account of doubt. There is confirmation of this statement. In the third alternative वाक्यभेद is accepted as it is justified.

Or the meaning of the statement in Teeka that अदृश्यत्वादि do not belong to Vishnu is that it belongs to जडप्रकृति only; and not to other alternatives as already mentioned. This removes the objection as baseless that if अदृश्यत्वादि does not belong to Vishnu then the statement becomes topicless and hence it is invalid. The following statement explains the sentence in the Teeka, that अक्षर endowed with invisibility is the material cause of the world on the strength of the instance of earth (giving out sprouts) and the Vedic

Mantra- Vishwa or the world is born of अक्षर. No doubt spider and its web is another instance; But the instance of the earth shows the trend. For this instance is not quoted merely to prove its being a mere cause. For that has been proved by the statement सभवतीह विश्वम् and the further instance would have been futile. That which is co-extensive with Karya cannot but be, if no objection, its material cause. This clearly proves that in Teeka it is doubted that the words अक्षर ब्रह्म ईश no doubt can find reference to Vishnu; but on account of incompatibility with परतः परत्वं the Purvapaksha was revived; and This was only done as an additional implication (उपलक्षण).

Again it is doubted that the word अक्षर can find reference to Vishnu according to the method of interpretation known as अक्षराधिकरण न्याय. Raghvendra explains this nyaya. In the third Pada in the Sutra अक्षरमवरोतिधृतः; there is a reference to a Shruti एतस्मिन् खलु अक्षरे गार्गि आकाशे ओतश्च प्रोतश्च which contains the word अक्षर. Now a doubt arises whether it is Chit Prakriti or Vishnu. But in the Shruti यत्तदक्षरमनिर्देश्य अव्यक्तं the word अक्षर clearly means Chit Prakriti and Vishnu being one beyond क्षर and अक्षर, cannot be called अक्षर. So ultimately अक्षर is Chit Prakriti or the goddess Shri. Then in Shidhanta it is proved that it is Vishnu who is called अक्षर, because

he is beyond four types of destruction. Therefore the chief connotation of अक्षर is Vishnu. For the principle of application is mostly found in Vishnu. This is अक्षराधिकरण न्याय. According to this Nyaya also अक्षर cannot refer to Brahma or Vishnu as he shall have to be the material cause. And unchangable Chit Prakriti cannot be material cause; yet she is the presiding deity over the changeable Prakriti which can be the material cause: hence the presiding deity also can be called material cause. This is what is stated in Teeka.

Or the fourfaced Brahma is the one endowed with attributes like invisibility. Similarly Isha or Rudra is the one endowed with अदृश्यत्व. Because in कर्तारमीशम् the word ईश is used in reference to one who is अक्षर. But in III pada in the shruti ईशानो भूत भव्यस्य. the word ईशान is used. Then it is doubted whether this ईशान is Vayu or Vishnu. Then though ईशान is proved to be Vayu on the strength of shruties like ऊर्ध्व प्राणमुन्नयति and others, yet he is confirmed to be Vishnu; for the principle of application of the word ईशान is actuatership which is mostly found in grater degree in Vishnu only.

But we must know why this शब्दादेवप्रमितः Nyaya is used here. No doubt other Nyayas like अतर्कन्याय would have been quoted to prove that the word ईश

is capable of other meanings, yet because in the topical sentence (विषयवाक्य) of that Adhikarana. The word ईश or its synonym is far from being not quoted; or because, as in the place, so as there here also is no exclusive mark of Vishnu, this is beyond the pale of that nyaya; or because mere import of those words connoting gods there, was stated and not the power of connoting gods there, was stated and no power of connotation also (शक्ति), or because samanvaya is directly sought of the word ईशान a synonym of the word ईश in the sutra शब्दादेवप्रमितः; this was done according to the Nyaya of शब्दादेवप्रमितः.

But on the strength of This Nyaya अदृश्यत्वादिगुणक need not be Vishnu. For the word सर्वज्ञ is used which is well known to denote Rudra. For in यः सर्वज्ञः सर्ववित् the word सर्वज्ञ is quoted among the names of Rudra (कृशानुरेताः सर्वज्ञो धूर्जटिः नीललोहितः) in Amarakosha. Here we cannot take सर्वज्ञ in its derived meaning 'all knowing' as it is used here as an adjective and not as the name of Rudra. For convention is a stronger mode of interpretation than derivation. Besides there is tautology as the same meaning is expressed by the word सर्ववित् (all knowing). Here every sort of opposition stands on individual merit. Hence the words which are supposed to have reference to other things (Than Rudra) are proved to have exclusive reference. So another opposition as shown in Teeka is put forth, in addition.



In अक्षरात् परतः पर, अक्षर is mentioned as the lowest grade in the series to reach the highest acme पर or ब्रह्म. Hence अक्षर is not Brahma. Though in Teeka it is doubted that कारणत्व and the words like अक्षर, ब्रह्म ईश can be interpreted differently; yet in अक्षरात् परतः परः, अक्षर is the lowest stage of Para; and it is exclusive in meaning and not the material cause mentioned in the instance even then. When there is objection the thing cannot be left out of consideration. The word अपि which comes after श्रुतेः (श्रुतेरपि), comes in the न्यायविवरण is used to join with another objection. So, as every objection depends on individual merit it is exclusive in application. But just as in shruti Vishnu cannot be refused to be the lowest, so also in shruti the alternatives of Purvapaksha, cannot be stated to be the lowest stage. For lower than Vishnu there is nothing other than the entity of shree. If both are construed as in apposition (अक्षरात् परतः,) अक्षर cannot refer to the four faced and others. Therefore as in Teeka "तस्यां सामानाधिकरणमेवोपपन्नं "this is the implied. Taking this for granted "तस्मात् परस्याः प्रकृतेः परस्य हरेः अभिधानादेवच" it is stated in तत्त्वप्रदिप that one superior to the lowest Prakriti is the superior Hari. Bearing this in mind every thing is argued out to be fair. Thus in Purvapaksha this inferiority if it belonged to Chit Prakriti then अक्षरात् परतः are both in the ablative case and they are to be construed as in

apposition. But in the case of other alternatives, they are construed as words in different cases. In the case of the alternative being any thing different from Brahma, it is objected that it being the topic discussed as the subject matter of Paravidya runs counter to being something other than Brahma. But this objection is not sound. For in the Shruti पराचैवापराच the अपरविद्या is Rig, yajus, sama. This constitutes शास्त्र and Brahma is the subject treated in Shastra. So Brahma cannot be the topic of परविद्या which is the opposite of अपरविद्या and यया तदक्षरमधिगम्यते the source of knowledge of अक्षर is परविद्या and hence अक्षर means Prakriti and not Brahma. Thus the Purva Paksha is argued out.

Now the Sidhanta is briefly argued out by Raghvendra in a gloss on परविद्या. The exclusive mark of Vishnu, अदृश्यत्व which had conclusively proved the case of Purvapaksha in favour of Chaturmukha and Rudra, in Sidhanta, on the strength of परतः परः should prove अदृश्यत्व to belong to Vishnu. You need not now object to this statement on the ground of अक्षरादि and आदित्य Shruti and अक्षर being the material cause; and thus prove अक्षर to be Prakriti. For अक्षर to be Prakriti there is the strong ground that अक्षर is the lowest stage to पर in the scale of gradation. Hence these grounds uphold the case of Purva Paksha irretrievably.

But all this reasoning of Purvapaksha is smashed by a process of critical analysis. अदृश्यत्व which is the

basis for all this contention is supposed to be nothing but "invisible to the eye; and thus in अदृश्ये अनात्म्ये this invisibility was shown to be applicable to Prakriti also. But even on this supposition Brahma fourfaced and Rudra, who are subsumed under the category of Jeevas, cannot be अचक्षुः श्रोत्र तदपाणिपादं eyeless and handless and footless as described here. Had it been so, then as described in अदृश्ये अनात्म्ये they would have been bereft of Jaivic attributes and the objection raised in the Tika would have been justified.

But all this argument serves no purpose. For there is a strong counter-argument that they do not belong to the class of Jeevas, or they are distinctly different from the ordinary Jeevas being Characteristically superior to them. Hence अदृश्यत्व is compatible with Brahma and Rudra. Even the fact of being the subject matter of Paravidya which is treated as an exclusive mark of Bhagavan in the Sutra धर्मोक्तेः gives access to the applicability of this mark to others. In the Shruti अक्षरात् परतः, परः cannot be Vishnu. So it must be something else. Hence it amounts to no contradiction.

Now the Sidhanta view is presented. The argument as put forth in the Teeka is briefly summarised here. Vishnu alone is described to be connoted by अक्षर which has the attribute अदृश्यत्व and others. Hence this mark is exclusively applicable to Vishnu. Besides

Vishnu alone is the topic dealt with in Paravidya which is corroborated by many Shruties and Smrities.

Then a doubt is raised— how can Vishnu be the topic described in Paravidya when he is described in Aparavidya also. But this does not amount to a contradiction. For even the topic of Paravidya can be the topic of Aparavidya. Because Rigveda and others which are called Aparavidya, are themselves Paravidya. One and the same Vidya is both Para and Apra when conditioned differently. Just as one and the same Karma is both Pravritta and Nivritta owing to different conditions.

The same Rig and other Vedas are Paravidya when they are conducive to unadulterated or undistorted knowledge which brings about the release of the soul from bondage, referring as it is supremely to Vishnu when understood both in letters and in spirit to Brahman based on sound logic.

But others interpret this in a different manner; The word refers to the Upanishads which constitute a special form of Rig and others. Then according to गोबलीवर्द न्याय (the rule of the use of गोबलीवर्द, गो only means a cow when बलीवर्द refers exclusively to an ox, अपरा refers to other portions of Rig and other Vedas than Upanishads. This is not warranted as it runs counter to the Vedic statement सर्वेवेदायत्पदमात्मनांति the whole of the Vedas refer to Vishnu. Thus Shruties and Smrities stand witness to the fact that Brahman is

the exclusive subject matter of the whole of the portion called the Vedas.

If it is objected that Rig and others referring to injunctions about कर्म cannot be called 'dedicated to Brahman', a little clarification is needed to clear this objection; whether this objection attributes a portion of Rig and others to other subject-matter or the whole of the portion to other subject-matter. Then even in Upanisheds we find many statements describing worshipful meditation and hence not referring to Absolute Brahman and in the second alternative even in the Rig and other Mantras according to the rule stated in ज्योतिरधिकरण Portions devoted to Brahman are to be found.

Nor is it reasonable to argue that one may be general and the other particular. For पर and अपर are used in mutually exclusive sense as in the statement 'रूप or colour is नील blue or अनील not blue. As these two terms are mutually exclusive नील can never be the particular colour of अनील.

Now Ramanujas's interpretation is taken up for critical review. Indirect knowledge is अपरविद्या; while knowledge through contact as through devotion is परविद्या. This is not correct. For in shruti Rig and other vedas are cited to be अपरविद्या. And in ययातुदक्षर-मधिगम्यतेसापरा, that is Paravidya by means of which अक्षर is known. Thus Vidya is means of knowledge and

knowledge itself. For अधिगम्यते means- 'is known' and not- "is obtained".

Now a doubt is raised. The क्यप् termination laid down in the sutra व्रज्यजोभविष्यप् is imported in संज्ञायांसमजनि and hence the word विद्या is formed with the termination क्यप् in the sense of an abstract noun (भावे). So विद्या is (an abstract noun) meaning knowledge and not means of knowledge. A usage also is quoted- तत्प्राप्तिहेतुज्ञानं चकर्म चोक्तं महमुने. No doubt क्यप् is laid down in the sense of an abstract noun; still in the Sutra संज्ञायांसमजनिषद it is stated that this भाव is not recited as स्वरित. Hence agency is not the meaning but instrumentality is the required sense. Therefore क्यप् is used primarily in the sense of agency as well as in that of instrumentality. Sudha also corroborates this sense of विद्या as भाव or करण through the modes of convention and derivation. The statement of Parishesha quoted before (आगमोत्थं विवेकाच्च द्विधा ज्ञानं तथोच्यते) intends to state ज्ञानं of two kinds one from the source of Vedas and another from that of discrimination; and thus the words परापर do not mean direct and indirect knowledge (परोक्ष and अपरोक्ष).

Thus Chandrikakara proving that the subject matter of परविद्या has exclusive reference and casually disproving what others have said, now shows that the Purvapaksha arguments adduced by others lead to other conclusions also. The instance of ऊर्णनाभि (spreading its web

from the threads drawn out of its own body) proves Brahman to be an agent cause in the creation (and not material cause). In the प्रकृत्यधिकरण, and on the strength of this interpretation even in अक्षरात्संभवतीह विश्वम् the ablative after the word अक्षर does not signify material cause but only agent cause. This statement automatically proves that the word अक्षर can not reasonably be used in the sense of चित्प्रकृति or sentient प्रकृति also following the rule of interpretation as mentioned in the अक्षराधिकरण as the causal materiality does not arise to contradict it; hence it is not stated here. In सब्रह्मविद्या the word Brahman does not exclusively mean the four faced Brahma as it comes with the exclusive marks of परब्रह्म like 'The topic of Paravidya' and 'omniscience'.

It was argued that the word सर्वज्ञ strengthens the interpretation of ईश to be Rudra. But it is not sound. For in the latter part there is reference to ईश being the father of the four faced Brahma. Rudra being born of चतुर्मुख cannot be his father. Besides सर्वज्ञ is used as an adjective and thus it is mentioned in the Sutra विशेष भेदव्यपदेशाभ्यां चनेतरौ that all knowing is the attribute of अक्षर who is the cause of this Vishwa. Again if सर्वज्ञ is used attributively then there is repetition with सर्ववित् both meaning 'all-knowing'. But this is explained in the Teeka and three reasons are given for सर्वज्ञ being used here attributively. 1) सर्वज्ञ is one

having all general knowledge and सर्ववित् signifies possession of particular or special knowledge. 2) or सर्ववित् may mean one who has obtained all (विद् to obtain) 3) or विद् means to create; so one who creates all.

Here in Ramanuja Bhashya the view that विशेषण भेदे are two reasons which individually are supposed to be capable of brushing aside the claims of प्रकृति and others is accepted; but the view that each one sets प्रकृति and all others is condemned out right. In Bhashya it is clearly stated that the attribute सर्वज्ञ sets aside the claim of Prakriti only. And the statement of Bheda or difference removes the claims of only Brahma and Rudra.

No doubt the attribute of Sarvajnatva can be adduced as a reason to prove that Chit Prakriti and four faced Brahma and Rudra cannot be अक्षर because any one other than Vishnu cannot be Sarvajna in the Primary sense; yet if Chitprakriti were referred it can easily claim to be the creator of the world—which fact easily presupposes the all knowingness of it (Chitprakriti).

Then similarly even Chitprakriti can be set aside on the strength of this very reason—the statement of Bheda or difference. For the highest or third Para is different from the higher para which is nothing but Chit prakriti, yet Akshara cannot be different from Akshara which is different from the higher Para which again is different from the highest, For one cannot be different from one self with out self contradiction. Hence the difference



from अक्षर in the case of Akshara shall have to be let alone, for the sake of consistency. Then even difference from Chit Prakriti cannot be proved. So in Bhashya, only Chit Prakriti and Rudra are excluded on the strength of the statement of difference.

Then an objection is raised; if on the strength of the attribute and the statement of difference Jada Prakriti Brahma (fourfaced) and Rudra are excluded then in the Sutra the word to indicate exclusion ought to have been in the plural नेतरे. This is reasonably explained. No doubt the Sutra word इतर refers to the Jada Prakriti, the four faced, and Rudra yet as the four faced and Rudra can be subsumed under one category of Chatanas it is used in the dual.

So long the instances of Prithivee and others, given in support of the view of Purvapaksha, demolishing the structure of Sidhanta were critically reviewed. Now in अक्षरात् परतः, अक्षर is the lowest in Shruti; hence it could not be Brahman. This is another objection; But even this objection does not stand. For a clear difference is shown between the three Aksharas— one the Jada Akshara, and the other is Chetana Akshara, and the third is Vishnu Akshara. One Akshara is different from the other, as Pandava Arjuna is different from Kartaveeryarjuna; and that is the highest.

But this again is liable to be objected. For it entails upon those who accept three Aksharas, the rejection of what is on hand and acceptance of what is

far remote. For the अक्षर that is endowed with अदृश्यत्व and other attributes is the one that is the topic on hand; but the अदृश्यत्वादि attributes are not compatible and hence they are rejected. And the one that is out of context namely the Jada Prakriti अक्षर is accepted.

Thus this abandonment and acceptance are taken only because, otherwise, there is serious objection. Now an illustration from Meemansa is cited.

There is an injunction like त्रिवृदग्निष्टुदग्निष्टोमः..... ब्रह्मवर्चसकामो यजेत which enjoins an yaga called अग्निष्टुदः. Again there is an injunction like “एतस्यैवरेवतीषु वारयती... पशुकामो ह्येतेन यजेत”. Here a doubt arises; Is it an yaga which is ordained as a guna वारयती for the first of पशुः or beasts, or is it a separate sacred rite. If it is a separate sacrificial rite ordained, complete by itself, then it is objected to, as a lengthy process of sacrificial rite; and there is the rejection of what is on hand. So, as it is referred to by the pronoun एतद् it is ordained as Guna in the former sutra only for the sake of the fruit. If so why should it be named as वारवतीय ? For, the relationship of subordinate and principal is justified only through panegyric psalms as a part of yaga. But this course lands us on another difficulty. For अग्निष्टोमीय shall have to be enjoined with stotra and with Phala; and thus there will be disintegration of a sentence. But the objection does not stand; because वारवतीय as a ऋतु is already connected with अग्निष्टोम-

स्तोत्र. Hence it cannot be enjoined again. The relationship of support and supported is nothing but action and means. But अग्निष्टुद्याग and वारवंतीयसामन् cannot be related as action and means and hence we shall have to forego the relationship of support and supported (आश्रय and आश्रयीभाव). So we shall have to accept the relationship of part and whole (अंगांगि भाव). In the sense of क्रतु वारवंतीय is not enjoined. Hence as already hinted, the connection of the panegyric psalms and the connection of Fala as constured with the injunction (as a whole) would disintegrate the sentence into many statements.

The word एतद् as a pronoun recapitulates only that which has gone before; and hence this वारवंतीय is a different yaga, or a sacrificial rite; this is the sidhanta.

Here in this context just as on the strength of objection of disintegration of the statement प्रकृतत्याग and अपकृतग्रहण will not amount to a constructional defect though the word एतद् is used here; For here in अक्षरात् परतः, अक्षर cannot be one having the attribute of अदृश्यत्व hence it is rejected, though it is the Topic on hand. And अक्षर as प्रकृति (insentient) though not the topic under consideration is accepted.

The order in the sutra is in consonance with the order in the topical sentence. In the first sutra the topic is the beginning sentence यत्तदद्रेक्ष्यम्. In the

sutra अदृश्यत्वादिगुणकः is in the masculine gender because in अक्षरात् परतः परः, the word परः is in the same gender. Bhashya corroborates this fact, by stating that (Vishnu) is परतः परः. This sort of statement is made in order to prove that अक्षरात् परतः परः and the अक्षर having the attributes of अदृश्यत्व and others as mentioned in अक्षरात् संभवतीह विश्वं are one and the same; so in sutra it is cited as अदृश्यत्वादि गुणकम् so that this should not give rise to a doubt that अक्षर mentioned in अक्षरात् संभवति is Vishnu; while (अक्षरात् परतः परः) this अक्षर is some one else. In the second sutra (विशेषण) the shruti that comes after this तपसाचीयतेब्रह्म is the topic. Still next in the third sutra (रूपोपन्यासात्) the still next Shruti यदा परतः पर्यते रूपवर्ण is the topic. Thus the order of the Shruties cited is followed by the order of Sutras.

Now he critically reviews the interpretations of others—a doubt arises whether भूतयोनि endowed with attributes like अदृश्यत्वादि is Pradhana or Prakriti or Jeeva or Paramatma. Just as anklets and other ornaments made of gold are similar to gold (in form); so also a snake imposed on rope has the same form as rope; So the world, insentient, cannot be similar to the sentient Brahma. Hence it can neither be the material product nor illusory product of Brahma. So naturally the world as stated in अक्षरात् संभवतीह विश्वं the insentient Prakriti is the material cause. But the word योनि

if it refers to agent cause, then जीव also can be the cause of the world depending upon the result of his past actions. (For in the cosmic creation every जीव must be supplied with things he is destined to use for his living. Hence जीव is the cause in the creation of those things.)

When matters stand thus we find in the remaining part of the sentence (अक्षरंभूतयोनि) stated that (यः सर्वज्ञः सर्ववित्) the cause of creation is one endowed with the attribute of omniscience (सर्वज्ञत्व) and hence the insentient Pradhana cannot be the cause. But as against this you cannot object that the अक्षर is stated to be अक्षरात् परतः परः (अक्षर has a superior to it and that superior again has one superior to it); for अक्षर there means Maya or शक्ति being derived from the root अस्तुते कार्य (which consumes the effect) and ultimately means that Brahma (which is अक्षर) only is referred to in (अक्षरात् संभवतीह विश्वं). This view is upheld by Bhama-tikara. In अक्षरात् परतः परः Akshara refers to only अव्याकृत or unmanifest, being derived from अस्तुते कार्य.

As for the objection that the world is not the effect of sentient self (it is accepted by us) it is true. For the world is said to be no effect of Brahma. Similarity is necessitated if that is true. But the world is the illusory appearance super-imposed on Brahman. Illusory appearance is caused when a thing is super-imposed on

a dissimilar thing, as in the wrong perception of "Yellow conchshell"; For the "Yellowness" is imposed on a white shell. So similarity is not required in the sidhanta. Thus the Adwaitins argue and is expressed in Bhamati.

A delusion, which is caused, does not require similarity and describes अनुयोग. For one fallen in the beginningless current of Nescience and its mental effects (वासना) does not deserve अनुयोग. Thus Bramha is fit to be known as an object of worship (उपासना) and not Pradhana or Prakriti not Jeevatma.

This is not reasonable. For the discussion about distinctionless (निर्विशेष) object does not suit this pada. According to Shankara-organisation of the Pada the topic of Brahma-delusion is introduced in Arambhana-Adhikarana. Hence here a Purvapaksha cannot be raised assuming mutability or विकार. In the Arambhana Adhikarana the commentary of Shankara describes the theory of 'illusary appearance' stating that the cause Brahman is indentical with the effect, which cannot exist independently of (the cause) it. This Adhikarana is inclusive of such other Adhikaranas as न विलक्षणत्व which also states that the world being insentient is distinctly different from Brahman, cannot have Brahman as its material cause. All this constitutes the Prima facie view. But the Sidhanta contends that inspite of dissimilarity between dung hill and scorpions, causality is established. So Brahma can be the material cause of

the world. Thus illusory appearance cannot be found without mutability. Thus the doubt that causality cannot be established between too dissimilar things is found refuted in the Sutra itself according to Shankar interpretation. Therefore here also the same doubt cannot be entertained as Prima facie View.

This Vivartavada is not in conformity with Shruties. For this Vivartavada requires the instance of Rope and Snake. But in Shruti we find the instance of spider and others which do not conform to Vivartavada; moreover the word योनि (यद्भूत योनि) used in the Upanishad cannot be used in the context of Rope and Snake. For the Rope is not said to be the womb (Place of birth) of Snake which is not born of it (rope).

Besides the one, who has the attribute of अदृश्यत्वादि and who is भूतयोनि is said to be different from the embodied soul and is credited with 'divinity' and 'unlimitedness'; So he cannot be Jeeva.

Really speaking on the अदृश्य which has no attributes (निर्विशेष) can be imposed false attributes ascribed to it from which भेद can be adduced. But to an aspirant who desires to get him-self disillusioned from the illusion of difference, you must preach the lesson of identity and hence the talk of difference and its cause would be out of context. Nor can any one contend that the talk of the illusion-identity of condi-

tioned is (जीव) compatible with disillusoning the illusion of difference and its cause. For to dispel one wrong notion (illusion) one shall have to conceive two illusions. No doubt the illusion of difference and its cause is compatible with unconditioned and pure Brahma by implication. For it is inclusive of the statement that in his system (Adwaiti) as in the system of Dwaiti, the cause of attribution (विशेषण) stands unexplained.. So the attributes of "Heavenly Being" and others, which are not applicable to Prakriti, can refute both of them. For one can very well state that Jeeva is superior to अक्षर and thus by mere statement of difference also the refutation of both is possible. Therefore it is not reasonable to refute each one of the two separately. Besides when it is possible to disprove one after another the claims of Jeeva and Prakriti with the attributes and difference respectively, the neuter gender नेतरे (only in feminine gender or in neuter) is used, the use of नेतरौ (masculine) is inopportune. But in the interpretation of (mine) Madhva नेतरौ (masculine) is used justifiably as Pradhana (Prakriti) and the conscious (चेनन) are both refuted one after another. This includes the reason that the word रूप is not used.

Some again argue that the attributes अदृश्यत्व and others belong to Prakriti only and the superior to the superior to अक्षर is जीव as a Purvapaksha; while the Sidhanta is that both belong to Paramatma.



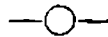
Raghvendra in his Prakasha explains at length the whole of the argument. The doubt is whether Purusha and Praariti are treated in the sentence अथपरा or Paramatma. Then as Purvapaksha it is argued that in the sentence यत्तदद्रेश्यम् visibility suspected in insentient things like earth and others is denied. Hence the insentient Pradhana belonging to that class is one having the attributes of invisibility and others. It is अक्षर which is the source of beings. But the one superior to the superior to (अक्षर) is the Purusha who is its presiding master. They both (Purusha and Prakriti) are the topics discussed here. When the Purvapaksha stands thus, the Sidhanta is that all knowingness cannot be attributed to Pradhana and Purusha. For the reason that the topic of Para and Aparavidya is one who is worshipped with disinterested work is made to belong to Pradhan, and for the reason that difference is stated as in the statement that he is superior to collective Purusha who in his turn is superior to Akshara that is unmanifest and subtle element and again for the reason that he is stated to have the form of the world as stated in अग्निर्मुद्रा, it is not Pradhana and Jeeva but it is Paramatma.

This is inclusive of other objections also. In our system when the Purvapaksha can be adduced with the exclusive material cause if the rule of denial is only of general द्रश्यत्व then you cannot expect the insentient to rise up in the mind invariably. Here Pradhana alone

cannot stand as Purvapaksha, as in the Mantra अवर्णमेचक्षुः श्रोत्रम् only qualities belonging to the sentient class of Brahman and the instruments of knowledge like the eye, are denied, and भूतयोनिः चेतना can be stated with propriety. And in the Second Sutra, the differentiating of Aksharas cannot be proved and hence it goes very difficult to refute the Prakriti.

Another interpretation stands thus. The doubt is that whether the one endowed with अदृश्यत्व is Pradhana or Jeeva or Shiva. Then the भूतयोनि can be महत् and others that undergo mutability; and then Pradhana can be अक्षर. But in Swetashvatara it is stated (प्रधानममृताक्षरं) that Jeeva (called अमृत) is called अक्षर; hence even Jeeva can be अदृश्य. When Purvapaksha stands thus the Sidhanta is that it is Shiva as omniscience is attributed to him. This interpretation also is not free from objections. For Rudra is said to be liable to be attributed with birth and death, and ignorance; hence he cannot be called 'Omniscient' in the primary sense. The Sidhanta that it is Shiva cannot rise as it is contradicted by many attributive marks that exclusively belong to Vishnu. Besides the अक्षर that is भूतयोनि is said to be different from ईश which is a synonym of इन्द्र.

**Thus Ends the अदृश्यत्वाधिकरण**



# Vaishwanaradhikaranam

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## (वैश्वानराधिकरणम्)

In this Adhikarana for the sake of establishing Samanvaya of the mark of पाचकत्व and others (the digester of food). In Brahman, the name of Vaishwanara is proved to refer to Brahman.

### BHASHYA

Vaishvanara is said to possess सर्वगतत्व among the other qualities like अदृश्यत्व in such Shruti as -- "who ever worships meditatively Atman (the master) who residing in the span of space (in the cavity of the heart) as Vaishwanara, is beyond all measure (अभिविमानं) or all pervasive (छां) (सर्वगत).

Therefore it is stated--

### SUTRA : वैश्वानरः साधारणशब्दविशेषात्

(In the Shruti quoted above) the word Vaishwanara (refers to) Vishnu alone and not to Agni; because though the word Vaishwanara commonly refers to both Vishnu and Agni yet the word is syntactically connected with (आत्मानं वैश्वानरं) Atman in the Shruti.

## BHASHYA

The word Vaishwanara commonly referring to Agni and Vishnu, is associated with (in apposition to) Atma which exclusively refers to Vishnu alone and hence is Vishnu only.

### SUTRA : स्मर्यमाणं अनुमानं स्यादिति

The statement in the Smriti “अहं वैश्वानरो भूत्वा” in the Gita is a sufficient ground to infer that the Vaishwanara Vidya has for its topic Bhagavan Shri Vishnu.

## BHASHYA

अहं वैश्वानरो भूत्वा प्राणिनां देहं मत्स्थितः (गीता—15—14)  
I become Vaishwanara and reside in the bodies of animals. This statement in the Smriti (Gita) is a sufficient reason to prove that Vishwanara in the Vaishwanara Vidya is the same Vishnu as the one called by the name of Vaishwanara in the Geeta. The word इति in the Sutra signifies that the sentence quoted is a parallel passage (समाख्या).

Because the word Agni and the mark Homadhikaranatwa are used and Vaishwanara is said to reside in the body as digester, Vaishwanara cannot be Vishnu; but he is Agni. But this objection is groundless. For it is advised to worship (Vishnu) as having the name of Agni, his mark and his activity. Besides the reference of the words आत्मा and ब्रह्म to Agni is impossible. Again Vaishwanara is stated to be identical in qualities

with Vishnu, the topic of Purusha Sukta. The word च in the Sutra suggests that the topic of Purusha Sukta is well known to be Vishnu.

### **BHASHYA :**

In Brihadaranya it is stated "This Agni is Vaishwanara in the Rigveda", "The supreme one born for the right knowledge" the word Vaishwanara is used; and in Chandogya- "giving to a Chandala is pouring into Vaishwanara" and in Chandogya again- "Vishnu in Hridaya is called Grahapatya, Vishnu in mind is called Anwaharya Pachana and Vishnu in the mouth is called Ahavaneeya". These are all the marks of Agni included in the word.

Now in Mahopanishad it is stated that the great qualified man who worships well, nearest, in his heart Hari who is आत्मन् and विश्व, will have wanderings at his will in all worlds, in all Vedas and in all gods. Thus Vishnu alone under these various names and with various marks is advised to be worshipped, in that Upanishad.

As it begins thus -- कोन आत्मा किं ब्रह्म and as others cannot be thus mentioned, Vishnu alone is Vaishwanara, on the strength of the statement that all others than Vishnu are different from 'Atma', not being accepted as all pervasive, and as they are different from 'Brahman' not having qualities in abundance. The one primarily connoted by the words ब्रह्मन् and आत्मान् is Vishnu alone.

Again Vaiswanara is described in Taittiriya as Vishnu in the form of Purusha in the mantra- "From whose mind Chandrama is born and from whose eye Surya is born". "In the same manner here in chandogya Vaiswanara is said to be one having head identified with सुतेजः and the eye identified with विश्वरूप and his Prana being पृथग्वर्त्मा. The word च in the sutra suggests that Purusha sukta is known to refer in all vedas, Tantras, Puranas and others. **Thus in Brama (Purana)** it is stated- "Just as Purusha Sukta in-variably refers to Vishnu primarily, so also let my mind be completely absorbed in Vishnu always".

**In Chaturveda Shikha-** It is stated in Purusha Sukta that Purusha is thousand headed, thousand eyed, and thousand pairs of legs"; so also here "That is Hari who is inconceivable, supreme, the first cause, birthless, and deathless".

Then again in **Brihat Samhita-** "Just as Purusha sukta fully and chiefly refers to Vishnu alone, so all vedas, vedangas oh Narada do not". The world and Vedas are born of the limbs of Hari and those limbs are known by the names of those things; (in identification); for instance 'Brahmana is his mouth'. ब्राह्मणोऽस्य मुखमासीत्" Thus spoke Narada. Hence identification does not amount to a contradictory statement.

**SUTRA :** अतएव न देवताभूतं च

For this very reason Vaiswanara is neither the (Presiding) deity, nor the (presided) element.

**BHASHYA :**

Though the words Agni and Vishwanara are known to refer to the element of fire and to the deity, Agni, yet for the reasons given above that (element) and that deity are not referred to.

**SUTRA :** साक्षादप्यविरोधं जैमिनिः.

Jaimini thinks that there is no contradiction even if we admit direct and primary reference of words like Agni and others to Brahman and for practical purposes using them in the sense of material objects like fire through ignorance.

**BHASHYA :**

The words Agni and others do not refer to objects like fire and others. Still to conduct practical business these words which exclusively cannot primarily Brahman are used in the sense of others through ignorance. This explanation is considered not contradictory by Jaimini.

These opinions though different are not considered opposite to each other on the strength of the statement in Skanda— "some opinions taken out from the all-comprehensive thought of Vysa,— as the space restricted by a house is differentiated from the all pervasive space,— are dealt with as their own, having accepted them as their own.

**SUTRA :** अभिव्यक्तेरित्यास्मरथ्यः.

Ashmarathya considers a hymn fit to be

called Agni, Because when Brahma is worshipped through Agni, he manifests himself in Agni. (अभिव्यक्तेः).

### **BHASHYA :**

Ashmarathya accepts the rule to call a hymn by the name of Agni, though every where it is Brahma that is propounded, only because there is the manifestation of Brahman through the medium of Agni.

### **SUTRA :** अनुस्मृतेर्बादरिः

Badari Says that by the worshippers, Brahma is thought to be propounded in Agni Vidyas and hence the hymns are called by the name of Agni and others.

### **BHASHYA :**

Badari admits a rule that by the worshippers, a particular sutra (though entirely propounding Vishnu) is considered to belong to Agni and others, as Brahman is propounded in that Agni Sukta.

### **SUTRA :** संपत्तेरिति जैमिनिस्तथाहि दर्शयति

Jaimini states that the worshippers of Agni attain Agni hence the hymn is called by the name of Agni; because the famous shruti "तथा" corroborates this fact.

### **BHASHYA :**

Jaimini who has already told us that there is no objection even if we admit direct and primary reference of Agni and others to Brahman, settles now the rule of



hymns by the attainment of Agni and others. He corroborates his statement by quoting the shruti- "He who worships Brahma in what so ever manner attains him in the same manner". For it is not proper to attain a different god from the one he has worshipped.

**SUTRA :** आमन्त्रिचैवमस्मिन्

Because the shruties state Vishnu to reside in Agni, therefore you cannot doubt (how one attains Agni by worshipping Vishnu in Agni).

**BHASHYA :**

The shruties state Vishnu to reside in Agni. Now those shruties are 1) योऽग्नीतिष्ठन् 2) यएषः.....अमृतमयः पुरुषः- these and others.

Thus ends the second pada of the First Adhyaya.

**BHAVADEEPA :**

This Adhikarana treats the samanvaya of the name of many marks like digesting, in Brahman, though those names in the daily world belong to other things. Support of the Homa or Sacrifice, Limb or part like Grahaptya (of sacrificial fire) are the Characteristic marks of Vaiswanara which are to be proved to belong to Vishnu.

In the last Adhikarana अदृश्यत्व and other qualities are said to belong to Vishnu. Among them

was one attribute called (सर्वगतत्व) which in its turn, in the fifth Vaishwanara Vidya is said to belong to Vaishwanara by the use of the word अभिविमान.

Raghavendra brings out subtle meaning by applying the ellipses. In the Teeka we read— किं विष्णुः न्योवेतिसंशयः this has been straightened into किं विष्णु इवा अन्योपि वा. Original form of doubt was whether Vishnu or other. Now with the help of the additions it “Is it only Vishnu or is it also other”.

Now Purvapaksha is that he is not Vishnu only; it may be the name of a god of fire or an element of fire, depending upon the Sutra देवताभूतञ्च. Again if Shruti refers to Vishnu then the popular usage referring to fire, will have no basis. If all words like Agni refer to Vishnu primarily, all lores or dyas shall have to be called Vishnu Vidyas. And then, the usage of distinction like ‘This is Agni Vidya’ this is Atma Vidya’ cannot be justified. But this usage is well established, which proves that the word ‘Agni’ and others denote fire. Hence the words like Vaishwanara do not denote Vishnu, as that contention runs counter to the decision arrived at. This popular usage cannot be accounted for, in any other way. (निरवकाशत्व) Therefore the word is commonly used to denote Agni and Vishnu both (अग्नाविष्णोः) This अग्नाविष्णु being sandwa compound changes its इ at the end of अग्नि-

to आद् by the Sutra देवताद्वेच. As in अतर्नय both अग्नि and विष्णु cannot be denoted at one and the same time; So identity between the two cannot be argued out. For Shruti mentions Vishnu along with some insentient element like fire between which identity is impossible. Therefore it is settled that Vaishwanara is not Vishnu and on the same ground he is not Sarvagata.

Now we come to the Sidhanta or final decision. Following the direction given in Nyayavivarana that when there is common Shruti, it is the particular Shruti which settles the question, the reason is expatiated upon. This Vaishwanara is Vishnu only because Vaishwanara is in apposition to the word आत्मन् in 'आत्मानं वैश्वानरं'. But as there is common usage it need not be argued that the use of Atman only leads to a relapse into an inextricable mess of doubt, for Atman is exclusively used with reference to Vishnu and Vishnu alone. Hence Vaishwanara is proved to be undoubtedly Vishnu.

### स्मर्यमाणं अनुमानं स्यादिति

Raghavendra cites Sutra as स्मर्यमाणं अनुमानं only and makes a statement that सुत्रेच शब्दाभावात् शकानिवर्तकत्वेन सूत्रं अवतारयति while in Bhashya it is stated under this Sutra that इति शब्दः समाख्याप्रदर्शकः and Teekakara construes the Sutra as इति स्मर्यमाणं अनुमानं स्यात्. But Raghavendra finds no च in the Sutra; and construes the Sutra as only clearing the possible doubt and not as

mentioning the Hetu and conjoining it with the Hetu in the previous verse.

Teekakara introduces the Sutra thus— Let Atman in the Shruti be used in the secondary sense; and let all the three— the God Agni, element of fire, and Vishnu, be referred to by the word Vaishwanara. Raghavendra offers an alternative. The plural in अग्न्यादीनां (in the Teeka) is due to the fact that another Shruti included in the one mentioned before, might be supporting the use of plural number. Even Vaishwanara is not the only word. इन्द्र, आकाश, प्राण and नायका also might refer to Vishnu. Parallel reference from Smriti also includes other Smritis like यो देवानां नामघा एक एव. Only one is called by the name of gods and नामानि सर्वाण्यमाविशन्ति all names enter into him.

Raghavendra ultimately frames the syllogistic form out of the short Sutra thus— “In Vaishwanara Vidya Vaishwanara is Vishnu only; Because in Gita also (अहं वैश्वानरः इति) Vishnu is said to be Vaishwanara. Let the हेतु be; but why admit sadhya ? Because it is a parallel quotation”.

शब्दादिभ्योऽतप्रतिष्ठानात् नेतिचेन्न तथा दृष्टयुपदेशादसंभवात्

First in both the Shruties no determining factor as to which of them is stronger on account of their exclusiveness, is ascertained, then special Shruties are found out. Vaishwanara is said to have the activity of inducing digestion which is the natural activity of Agni. This attribute is of the nature of activity; so it was not

included in the group suggested by the word 'and other' used to include characteristic marks, but is included in the Sutra अंतः प्रतिष्ठानात् separately.

To make this explicit अयमग्निः is stated to be Brahadaranyaka. In the same manner there are marks of Agni in येनेदमन्नपच्यते in Brahma and तद्यद्भुक्तं Chandogya. To construe these reasons Vaishwanara cannot be Vishnu alone; he can be also Agni. We shall have to make out inductively the conclusion taking all Vaishwanara Vidyas into consideration. Or when a conclusion is drawn taking individual Vidyas, then the parallel citations should be taken into consideration. Just as in Sidhanta अहं वैश्वानरो भूत्वा is adduced as a parallel statement, so also अयमग्निः is a parallel citation to वैश्वानरोग्निः.

The Mantra मूर्धनि is quoted and interpreted to prove the identity in sense with Purusha Sukta. As it clearly states. वैश्वानरमृत आजातमग्निं Vaishwanara is also Agni.

But only on the ground that there is similarity in Shruti you cannot run to the conclusion that there is no certainty regarding Vishnutva of Vaishwanara. For though there is similarity of Shruti yet there is the question of exclusiveness and inclusiveness which will ultimately determine the meaning of a word. There is Gayatri Adhikarana in चेतोर्पणनिगदात् the unfamiliar words like गायत्री are shown to refer to Vishnu with a positive purpose. But here the words like Vaishwanara

are not exclusive but inclusive of other senses. Thus there is no repetition. In अथहे ममात्मानं, Vishnu is ordained to be worshipped with the name, mark and activity of Agni. Here आत्मा cannot refer to any other than Vishnu. Thus the word with exclusive sense sets aside the claims of an inclusive word (सावकाश शब्द) and settles that Vaishwanara is Vishnu.

But meditative worship, considering it a bit different from apprehension and hence useless activity, should not be lightly treated. Hence in both Sutra and Bhashya the word दृष्टि or vision is used in its place. But as in योषितं अग्निं ध्यायीत one should contemplate a woman as fire (which she is not), this meditation may not be considered as constant contemplation of a non-existent thing. For the Vaidikas would never prescribe a non-existent thing. Besides the parallel statement tells of an existent thing as in अहं वैश्वानरोभूत्वा.

Here Raghavendra offers three types of introduction to वाक्यांतर in the Teeka and exhibits his prolific imagination— वाक्यांतरस्य योऽर्थः स्थाप्यते तदर्शत्वाच्च (Vaishwanara has that sense which is decided not in Controvention with this parallel (other) sentence). 1) Now the first meaning in the other sentence is the parallel statement viz., अहं वैश्वानरोभूत्वा. Now the meaning of the statement under dispute is the same as the one settled in the parallel statement un-objectably. Hence it cannot have a non-existent sense. 2) But if it is objected that in मूर्ध्वसुतेजाः (head is fire) two are

said to be one which is not existent. To this objection the reply is, that which is the un-objectionable meaning of the parallel statement is the meaning of the present statement. Its parallel statement is शीर्ष्णां यौसमवतत. This will be explained later on. 3) Or the limbs of Vaishwanara are identified with गाहपत्य and others which (identity) is unreal. So it is stated that the identification is not false but one real, meaning that there is identity between two things of which one is produced from the other. That is the meaning of 'हृदय and others; so it is not an unreal meaning. 4) Then what is the meaning of योषितमग्निं ध्यायीत. The meaning is वक्र्यातर. In another sentence it is stated that in this fire gods offer as oblation the semen. The meaning that is available here is the meaning of the first quoted sentence. The real meaning available here is 'the support for the oblation of fire'. And this should be construed with the sentence योषितमग्निं ध्यायीत. Here identity of meaning is sought with the present Shruti. In the Shruti he is described as सर्वलिंग because he possesses marks like 'वज्रधर' the bearer of Vajra (a powerful missile). He is सर्वकाम because everything depends upon his sweet will (काम). Knowledge and others are called गुणाः or qualities or attributes. The धर्माः which are omniscience and others are under his control; or he is the form of every thing.

The word शब्द refers to Shruti. If in that context we know the commencement (उपक्रम) and the conclusion

(उपसंहार) and the marks, they serve the purpose of deciding their relative capacity; then we find that words like आत्मा and ब्रह्म are cited in Upakrama and that settles the Shruti to belong to Vishnu and ultimately these two words settle the context to be predominantly Vaishnavite. Thus the word Vaishwanara occurring there naturally refers to Vishnu. असंभवात् a constituent part of the Sutra is further explained.

Here a doubt arises; In the Purusha sukta because द्यु and भू are born of the head and other limbs of Paramatman, the Purusha is said to have these as his head and other limbs. But in Vaiswanara Vidya Vaiswanara is said to be identical with Vishnu. Thus there is no congruity in meaning in both these smrities. How to reconcile these two ?

In reply to this, the following statement is made. Though identity is declared between the limbs of Vaiswanara and the gods Surya and others, there is no opposition meant between the Purushukta and Vaishvanara vidya. For in this shruti identity is stated to show that the words beginning with सुतेजाः and others cannot originate of द्यु and others. Thus there is agreement of opinion between the two shruties.

But in Chandogya Bhashya, it is stated that the particular limb is called सुतेजाः; because it is the support for heaven and it is highly lustrous. For the relationship of producer and produced is indicative of the relationship of supporter and supported. It is to



be noted that the place of origination is also the place of subsistence and dissolution. This is corroborated in तत्त्वप्रदीप.

### अतएव न देवता भूतं च

In this Sutra words like अग्नि and वेश्वानर are famous in connoting the element of fire and the divinity of fire; still on the ground of exclusive reference to Vishnu of associate words like आत्मा those words refer to Vishnu only. Jayateerth in his Teeka noted that the mention of words like अग्नि and others was to extend this law of reference to other Vidyas also where the word अग्नि is used to denote देवता and भूत and yet it must be made to refer to Vishnu alone on the strength of the exclusive associated words like आत्मा.

Raghavendra expatiates on this by stating that the word and others in other Vidyas like अग्नि, सावित्र, बार्हस्पत्य, इन्द्र, वरुण and others, are popularly known to refer to other than Vishnu and to belong to Vidyas not describing Vishnu. Yet they should be made to refer to Vishnu on the strength of exclusive Shruties of Vishnu and the different names of Hymns and Vidyas also should be justified.

Jaimini considers it no self contradiction even when अग्नि and other words connote Vishnu Primarily (साक्षात्) Raghavendra, to leave no scope of ambiguity explains in clear cut terms the word साक्षात् which according to him means अनन्ययोगेन without any other reference.

This he further explains. Direct or primary connotation means explicit verbal reference without any secondary reference or implication due to the incapsulation of the Primary meaning.

Then arises the question of the publicity of the use of the word in another meaning (other than Brahman). This is justified on two grounds. If the learned use this word in the sense of अग्नि it is just to avoid it. If others use it in that other sense it is due to their ignorance.

Asmarathyacharya considers that Brahman has manifested at his own will. Hence in all those sutras there is no objection if Brahman is described and Agni is not described. Because these so called Agni hymns are used to meditate on Brahman and Brahman at his own will is manifested through Agni and others. The publicity and usage of those hymns of Agni and others are justified. But you should not suppose that Brahman subordinates himself to Karma, or shows his inability to manifest elsewhere.

अनुस्मतेबदिरि

Agni is not propounded in Agni Hymns; but Vishnu is propounded; still they are called Agni Hymns; because the votaries of Agni recognise Vishnu in Agni and others only, and hence they are called Agni Hymns.

संपत्तेरिति जैमिनिः तथाहिदशयति

Raghavendra derives the meaning of भवति. In the

dictionary of roots ५ is quoted as having the meaning of 'Acquisition' (प्राप्ति). It is per Vedic grammer that it is parasmai pada and singular number.

Now here a doubt arises. We some times use such expressions as "Bedsteads weep" because certain persons associated with "bedsteads weep" This is a figurative expression, and weeping in the case of Bedsteads is secondary; so is the case of the use of "Agni hymns". For this expression really refers to 'Brahma' though it is called 'Agni sukta' because Agni is the medium of 'Brahma's' manifestation and 'Brahma's' worship and the place where one attains 'Brahman'. So Agni is figuratively referred to in the place of 'Brahman'.

This is not correct; for there is no ground for such supposition. Because even if Agni, the primary meaning of the word Agni, is used there is no self contradiction even when 'Brahma' is accepted in its primary meaning in Agni sukta.

Just as in the shruti- "In the cavity of the heart, Brahman is said to reside assuming the form as small as a thumb- which is formal or figurative. For the word वामन which exclusively connotes 'Brahman' occurs in the shruti and hence it is 'Brahman' that is referred to. This will be propounded in the sutra हृदयेक्षयातु मनुष्याधिकारत्वात्. So also in the respective hymns though Agni and others are propounded, yet because there are such shruties as सर्वनामा सर्वकर्म (all names and actions belong to Brahman) which are the exclusive marks of

Brahman which yet become out of place. Reference to Brahman is primary and usage of calling them as Agni sukta is only secondary. This is the ground on which the arrangement of primary and secondary references are made.

But in Rig Bhashya it is stated that- "Different forms of Vishnu and those residing in other gods are primarily propounded in Agni Sukta and others, which are the names to distinguish the suktas". Thus the use of Agni and others in association with the hymns settle them as Agni sukta and others. That arrangement is applicable also to Saura, Savitra, Vishnu, Vamana and other hymns.

### आमनन्तिचैनमस्मिन्

A doubt is again entertained. So long it was stated that Brahman was worshipped and as a result of it Agni was attained. This is unreasonable. For Vidya consecrated to some god cannot help us to reach some other god. Besides कगति is assured and Brahma mentioned as क is the real context holder.

In the Sutra the word च if not copulative, may be used as eraser of doubt. How that doubt has been erased, has already been shown. But in Tattva Pradeepa it is argued "the vajsaneyas alone are not those who accept this. On the strength of च the copulative conjunction, it is stated in other places also as in सखाय मस्मिन्. Others also accept in such places as in एतमस्या एतदिवि. In other places as in तत्सृष्टवातदेवानुप्राविशत्. Besides in Smṛiti also it is stated यच्चंद्रमसि यच्चाग्नौ.

The ground why वैश्वानर is Vishnu is that the word अस्मि in Shruti and Smriti affords a strong reason as a parallel statement or a context. Besides there is no opposition in the form of श्रुति लिङ्ग and different usage of Vidyas, as presented by others. This is the meaning of the reason given in the Sutra.

Raghavendra presents this very thing in formal syllogistic form. The thing to be proved (साध्य) is — Vaishwanara is Vishnu and therefore it is neither god nor the name of an element. In Vajasaneya it is already stated that the word is Vishnu. The net result is that he is all pervasive. This all pervasiveness is connoted by such expressions as अभिविमान and ततम. The measurement of a span even of an all pervasive Brahman is in reference to an eligible candidate, as the measurement of a thumb. This is reconciled in the Sutra हृदयेक्षया. On the other hand some think that the measurement of span refers to the heart in the body where the form, measuring a span resides, as is stated in Smriti.

Some on the other hand interpret वैश्वानरोभूत्वा 'as being identified with Vaishwanara fire' and then object to it. But this is not sound. For it should be interpreted as one called Vaishwanara assumes the special form of Vaishwanara. Then no objection can be raised. Many more doubts are raised and eradicated. At last the interpretation as found in Sutra Bhashya and Teeka stands fully justified.

**End of 2nd Pada in 1st Adhayaya**

## NYAYAMUKTAVALI :

Raghavendra clinches the whole of the Vaishwanara Adhikarana into a short and sweet summary, in this gloss.

Here सर्वगतत्वं or ubiquity which was heard formerly about Brahman along with his other attributes like invisibility is objected to; hence a thought link is established with the previous portion. In Chandogya in the fifth chapter it is stated that he worships Vaishwanara who is Atman transcending all measure, and in Vajasaneya in the Seventh Chapter it is stated that fire is Vaishvanara and resides in man and the food is digested by him. In the same manner Vaishwanara that is mentioned as "gods produced Vaishwanara Agni who is born for right knowledge of men" in Rigveda is either elemental fire or the presiding deity over that fire; or it is Vishnu. This is the doubt raised. The first alternative has some strong points in its favour. For instance there is the established usage of Vaishwanara and Agni in the sense of ordinary fire. In Chandogya it is stated- "In Vaishwanara it is offered as sacrifice".

"Grahapatya is the heart". (छाँ) and these quotations prove that Vaishwanara is the receptacle of sacrificial oblations and has Grahapatya (the part of the sacrificial fire) for his limb; and this again in Kanva-Shruti is heard to be the agent of digesting as its mark. If that has primary connotation in Vishnu, then it runs

counter to all linguistic commerce. Besides all arrangement of distinctions in Vidyas as Agnividya and other Vidyas will be completely upset, when all Vidyas are reduced to the position of Vidyas belonging to Vishnu. Thus Vishwanara is either elemental or divine fire. No one should doubt that there is uncertainty about its being fire; because there is in favour of the Sidhanti, the strength due to marks, parallel statement, and context being numerous and exclusive in nature. For express statement is naturally strong among indicative marks of import. Besides the word or phrase अभिविमान which means spreading on all sides without limit i. e. ubiquity is the attribute of Vaishwanara. Now when this Vaishwanara is uncertain in its sense, then its predecessor सर्वगत which is stated to be अक्षर and Vishnu by the Sidhantee. This statement also is uncertain. This is the argument of the prima facie view.

Now the ultimate view of the Sidhantee; There is no doubt that there is contextual reference to Brahma; because there is the express statement of Atman in association with Vaishwanara (आत्मानं); there is the mark of ubiquity which characterises Brahman mentioned in अभिविमानं and there is the parallel statement in Geeta (Smriti) 'I shall be Vaishwanara'. Besides, this Vidya is studied with an enquiry at the beginning regarding Brahman "what is Atma which is Brahma?" Hence its context of Brahman is settled. In Purusha-Sukta it is stated that his head was the sky or heaven; because the Purusha in sukta produced from his head

the sky, hence he was said to have heaven for his head; the same head is said to be holy fire by implication (मूर्ध्वसुतेजाः) in this Vidya. Thus Purusha Sukta proves to be a parallel statement. Here we get a conclusive evidence to prove Brahma context. The words Vaishwanara and others and the marks of Agni and others are applicable also to ईश for the sake of meditation. So these words though primarily denoting Vishnu, as there is not other way left, may have reference to other things without prejudice to the business of giving and taking based on the usage of words. The practice of calling certain Vidyas by the names of Agni and others is easily justified because Brahma is meditated upon by reciting Agni hymns (Vidyas); Vishnu is manifested through the medium of Agni; Vishnu is remembered in Agni and Agni is attained by the worship of Vishnu. Thus Vaishwanara without any self-contradiction is Vishnu only. Hence the person that is mentioned before also is the same Vishnu. The result is that the objection raised is explained away.

### End of the Second Pada

### TATTVAMANJRI :

Introduction to Vaishvanaradhikarana—so long after full discussion it was concluded that one who is devoid of Visibility, and one who is greater than the greater (than अक्षर) is Vishnu only. This is not a congruent statement. For the attribute of ubiquity of one who is invisible is said to belong to Vaishwanara in



यस्तु एतमेव प्रादेशमात्रं (Chandogya V Chapter) In this shruti occurs the word अभिविमान which means all pervasive or ubiquitous. Now the word वैश्वानर is well known to mean Agni by convention. Besides here are some attributes like receptacle of oblations, one having for his limb Garhapatya, one who cooks— which are the distinguishing marks of Agni or Fire. So we can safely conclude that Vaishwanara in Chandogya is Agni himself. Now the attribute अभिविमान as belonging to Agni means that Agni is all pervasive. Therefore one who is all pervasive and invisible is Agni and not Vishnu. This Agni may be either elemental fire (भूत) or divine fire (देवता). Besides you cannot prove that Vaishwanara in Chandogya exclusively denotes Vishnu. For that supposition completely upsets the arrangement of hymns dedicated to Agni and others. And the applicability of Vaishwanara to Agni will be unsettled.

Besides it is not fair to argue that both Agni and Vishnu might be all pervasive without contradiction just as both the ether or sky and time are all pervasive. For all pervasiveness as meant by अभिविमान is in Chandogya belonging to Vaishwanara, and the all pervasiveness belonging to the invisible entity are both independent and unsurpassable, and thus cannot be claimed by both Agni and Vishnu. Therefore Agni denoted by Vaishwanara is all pervasive. As he is all pervasive (सर्वगत) he is invisible. In order to dispel this doubt Vaishwanararadhikarana consisting of nine sutras begins its work.

The purport of Vaishvanaradhikarana is given in one line of a verse by Acharya in Anubhashya-  
 विश्वजीवांतरत्वाद्यैः लिङ्गैः सर्वयुतः सहिः. Syntactically you must connect this with एकोविष्णुरेव Formerly, one who was called सर्वगत (all pervasive) was Vishnu alone (नित्यं विभुसर्वगतं). He is Vishnu immanent in all Jeevas (which is the derived meaning of Vaishwanara). He is the receptacle of sacrificial offerings; and he is one having Garhapatya fire as his limb. Thus he is endowed with these and other marks. He is described with words like Vaishwanara and Agni, and also with hymns and Vidyas dedicated to them. So Vaishwanara is neither divine fire nor elemental fire, propounded by the highest primary connotation.

The ground for all this assertion is that he is endowed with all evidences. This we get by the repetition of लिङ्गैः सर्वैः युतोहि. Here लिङ्ग means only evidential proof. Its expanded explanation is "on the strength of express statement like आत्मश्रुति (Shruti containing Atma, and contextual Shruti, and the parallel statement of Smriti). The आत्मश्रुति is वैश्वानरं आत्मानं. The contextual Shruti is कोन आत्मा किं ब्रह्म as it begins with an enquiry of Brahma. In Purusha sukta there is the mantra शीर्ष्णो द्यौः समवर्तत. (His head is heaven), which has a parallel statement in Vaishwanara Vidya मूध्वसुतेजाः. Thus by implication there is incontrovertible reference to Vishnu, with the use of the word Vaishwanara or its synonym).

The marks of fire may be explained as they would help one to meditate upon Vishnu. Thus accountability of those marks in a different manner may be easily shown. The words Vaishvanara and others directly refer to Vishnu as being immanent in the Jeevas. But the wise use these words empirically to conduct linguistic business, referring these words to Agni and others. And the ignorant use these words in the sense of Agni and others, through ignorance. Though all hymns Primarily refer to Vishnu still there is the arrangement of dedicative distinction in hymns on the principle of the attitude of the devotees, the manifestation of Vishnu through different mediums, the attainment, the residence of Vishnu in different gods, and such others. As stated in ऋग्भाष्य names and forms of hymns and Vidyahs are thus accounted for.

The content and the container, naturally assume the the same from- Hence Paramatma in the cavity of the heart, assumes the measure of a span, as the cavity has the same measure. In the sixth Adhyaya of Brahadaranya Bhashya it is stated that Purushottama of the measure of span pervades fully the cavity of the heart. Depending upon the mode of convention, the express statement is accepted as more powerful than the mark; and hence Vaiswanara is accepted as a name of Agni as in public practice. Still depending upon derivation, Vishnu cannotes the mark, without prejudice to its nature of name. Thus Vishnu may be regarded without any contradiction to inhere the nature of both name and mark.

Now the discussion of the meaning of the word is concluded. You must syntactically relate प्रसिद्धैरन्य-वस्तुषु with विश्वजीवांतरत्वाच्चैः. In सर्वेषु भूतेषु एतमेव ब्रह्म there is the characteristic mark of immanence in all jeevas and others, which are known to belong to others than Vishnu. But all these marks really belong to Vishnu only. Thus in this pada all the denotational marks well known to belong to others very well find this samanvaya in Paramatman.

### **End of the Second Pada**

# Vaishwanaradhikaranam

वैश्वानरः साधारणशब्दविशेषात्

## TANTRADEEPIKA :

The word Vaishwanara is here proved to refer to Vishnu (समन्वय) with its special characteristic marks like digesting. तत्तु is here understood. Vaishwanara mentioned in आत्मानं वैश्वानरमुपास्ते and in अथायमग्निर्वैश्वानरः is Brahman only and not Agni. For though Vaishwanara is commonly used in reference to both, Agni and Vishnu, yet it is used with a special word आत्मा as an attributive to वैश्वानर. Though the word आत्मा has a secondary reference to Agni, yet does not suffer in significance. So it is quoted as a parallel statement.

स्मर्यमाणमनुमानं स्यादिति thus it is remembered in Gita which conclusively proves that Vishnu is Vaishwanara. This statement in the smriti of Gita proves the reason to infer that here also Vishnu alone is Vaishwanara, अहं वैश्वानरः. This is a parallel statement quoted from the smriti (Gita).

Taking objection to what has been stated, further statement is made : शब्दादिभ्योऽन्तः प्रतिष्ठानात्नेति चेन्न-  
तथा दृष्टयुपदेशाद् संभवात् पुरुषविधमपि चैनमधीयते “And  
others’ (आदि) includes the marks (लिङ्ग) अन्तः प्रतिष्ठान

stands for his action. अयमग्निः affords the word Agni. वैश्वानरेतद्भुतं and हृदयंगार्हपत्यं prove that it is the receptacle of oblations and has Garhapatya as his limb or part. These are the characteristic marks of Agni "योयमतः पुरुषे" येनेदमन्नपच्यते" show that he is immanent in Jeeva and undertakes the work of digesting or he resides in Jeeva as the digester of his food. So Vaishwanara is not Brahma.

This objection is categorically denied, on reasonable grounds. It is advised that Vishnu should be worshipped under the name of Agni characterised with his marks, and undertaking his work. Hence that description of Agni can be accounted for in another way (as applying to Vishnu). Purposely the word दृष्टि is used to suggest that the worship is not a meditation on some unreal attribute. Besides ordinary fire under no circumstances can have the appellation of आत्मा which is mentioned at the very beginning of the enquiry कोन आत्मा किं ब्रह्म. Clearly the text is devoted to Brahma. Besides this Vaishvanara is considered to have the Purusha form by the students of the Vedas. In Purusha sukta Purusha is described as having heaven for his head and Vaishwanara also is described as having fire for his head. That Vaishwanara is the Purusha in Purusha sukta indicates the wide publicity of Vishnu being the subject of description in Purusha sukta. अंतःप्रतिष्ठान is action in nature; hence it is separately mentioned. But in तत्त्वप्रदीप it is differently

accounted for. Because it is one of the chief marks. It is separately mentioned in चेतोर्पणनिगदात्. Purpose is sought for the elimination of well known word. Here it is mentioned to show that it can be differently accounted for.

For the very reason of being well-known why should not that Vaishwanara be either elemental fire or divine fire ?

The reply is :- अतएव न देवताभूतञ्च

For the very reason that the word आत्मा is used there, Vaishwanara is not god Agni nor an elemental fire. But if Agni and others refer only to Brahman when expressed, you cannot conduct linguistic commerce in Agni and others as there is no return of benefit in that. A reply to this objection is : साक्षादप्यविरोधं जैमिनिः

Even when Agni and words are impeded in their primary connotation yet not stooping down to secondary meaning, mean Brahma. This practice will not run counter to the daily practice of using these words in the primary sense of Agni. For it is in pursuance of the practice of give and take.

This is the contention of Jaimini. But if Agni and words are used in the primary sense of Brahman, then the arrangement of different hymns dedicated to different gods is upset :

To this objection the reply is :- अभिव्यक्तेरित्याहमरथ्यः अग्न्यादिसूक्तनियमः is understood. The meaning of the sutra then amounts to "when Brahma is worshipfully

contemplated with Agni Hymns, Brahma is manifested through the Medium of Agni. Hence the hymns should be called Agni Hymns. This is the opinion of Ashmarathya.

This arrangement is also explained in a different way:— अनुस्मृतेर्बादरिः As the devotees of the particular hymns find Brahman in their Agni only for their worship, the arrangement of the hymns is in tact. That is how Badari considers. Just as Agni is remembered before manifestation he should be also remembered after manifestation. Hence अनुस्मृति or remembering afterwards.

Another reason adduced, is— संपत्तेरिति जैमिनिः तथा हि दर्शयति.

Those who worship Agni and other gods attain to those respective gods; This will establish and continue the rule of distinction of hymns. Thus thinks Jaimini. It is but natural that worship of one should ensure the attainment of that one only; Shruti now corroborates the view of Jaimini. For the Shruti is “तं यथायथोपासते तदेव भवति. (He gets that which he ardently worships”. ‘Becomes’ means attains.

Now a doubt arises “how is it that he attains Agni when he worships Brahma ?”

The reply is— आपन्नंति चैनमस्मिन्.

The word च is used to remove the doubt. Vishnu is recognised in Agni and others. For Agni occurs in



देवताभूतं च and Shruties corroborate this fact in “योगनौ तिष्ठन्”. The words “Attainment of Agni” means “Attainment or realisation of Brahman who resides in Agni”. In the Sutra एनम् is in masculine gender following Shruti. Jaimini and others are named in the Sutra in order to show that words should not run counter to usage and to show that we should follow the rule of hymns.

Raghavendra gives us here the conspectus of the whole Pada at the end of it. In the first Adhikarana, Vishnu as the awakener of all powers; and his capacity to adjust to a little space though all pervasive; are brought to light.

In second Adhikarana (dedicated to his function of destruction) the work destruction is dealt at length. In Guhadhikarana, Vishnu as an enjoyer of the pith of actions, and his manifoldness inspite of his oneness are reconciled. In Antaradhikarana the subject is that the fourfaced Brahma and other gods without the help of the supreme lord cannot claim to animate and control those who are subordinate to them. In the Antaryamyadhikarana, it is argued that all form his body or शरीर because all are (सिध्यन्ते) destroyed by him or controlled by him. In Adrishyatwadhikarana it is proved that though ईश as a substance is different from ‘the absence of family name’ and others yet the one ‘different from the visible’ is just the essential form of Vishnu. In the last Adhikarana arrangement of Sukta and others is made.

**PRAKASH :**

Jayateertha in his Teeka tries to seek the inclusion of this Adhikarana into this Pada (devoted to the Samanyaya of Lingatmaka words) stating that, of many characteristic marks belonging to the name of Vaishwanara it emperically denotes things other than Vishnu. But in Sudha the same author contends that the present Adhikarana cannot claim inclusion into this Pada; for here Vaishwanara a name has been shown its Samanvaya in Vishnu. Nor can this Adhikarana get itself included before this; For the Samanvaya of marks is treated here. So this Adhikarana can neither remain outside both. Because here we get the Samanvaya of words well known in association with other things (than Vishnu) Nor can we keep mum over it. Then Samanvaya will not be accomplished. What then is the way out of this ? The only way is through many marks that the inclusion of this Nyaya is sought.

Or it may be sought in another way. This Adhikarana has its concern with both the Padas. Its inclusion in either Pada is not proper; hence it is a part of both the Padas. This is explained by a passage पादद्वयोमात्.

There is a seeming contradiction of the statement in the Sutra (साधारणशब्द) (commonly used to denote Vishnu and others) with the statement that there is समन्वय of words used to denote other things only in common usage.

The reply is that, no doubt, the समन्वय of words like

वैश्वानर denoting both Vishnu and Agni is mentioned in the Sutra itself which means Samanvaya of words commonly used (उभयत्रप्रसिद्ध). But here there is Samanvaya made in Vishnu of many, Lingas or marks which are known to indicate only other things than Vishnu. Besides it is but natural to favour majority (manifold marks) and there is no reason why the first accepted (Samanvaya of marks) should be given up. But these are excuses put forth by the short-sighted. Thus Pada Sangati is sought. Linga Samanvaya is the first accepted view. For the word Vaishwanara in its aspect of a name should go to the third Pada for its Samanvaya; while for its aspect of Linga it is treated here in Linga Pada. Hence there is no reason why this First accepted method of Linga Samanvaya should be discarded.

Ultimately Vyasaraja supplies the connecting link of this Adhikarana with the present Pada. The connecting link is of the nature of inclusion in the Pada. Now, if as in आकाशः अर्थातिरे, in वैश्वानर आज्ञात्मग्नि Vaishwanara is used to mean Agni or if all pervasiveness is to be found in Aditya and others or if it is found in some Shruti also, and thus has its application also, where then it has use equally in Vishnu, as is seen in स्थून्भुवे वैश्वानरः and as it is equally used in other Shruties— which is the criterion for calling it उभयत्रप्रसिद्ध and it might be called उभयत्रप्रसिद्ध. But it is not so. And it is used only in secular parlance. It is not used in sacred literature; hence it has no common usage. (उभयत्र प्रसिद्धता). So this is corroborated in the Teeka of Jaya-

teerth (लोकतः अन्यत्रसिद्ध). But commonness of usage mentioned in the Sutra is explained in the Teeka as "The well known marks of both (Agni and Vishnu) are exclusively used, and hence the Vaishwanara Shruti is claimed equally by Vishnu and Agni. But in Nyaya-vivarana Teeka this very thing is explained as—"It is by convention and by the rule cited in Antaradhikarana, that Shruti is common to both Vishnu and others". And this explanation is to be considered as accepting the opposer's view for the sake of arguement. The statement also in तत्त्वप्रदीप that "Formerly through the negation of only other application, the word Vaishwanara common to Agni and Vishnu was shown to refer to Vishnu only. And through this the statement अग्नौ विष्णोः suggests an occasion of Samanvaya of the group of words of common usage", should be made to follow Teeka in the sense that in spite of its being common in usage, in secular usage it is used to apply to others; hence it is used here.

Now in Anuvyakhana 'The word Vaiṣhwanara is of the nature of a name for the reason that the express statement is of greater power than the mark. But in worldly affairs it refers to Agni by convention. Therefore in Teeka it is stated by the use of a name. In Anubhashya also it is stated **"By many common names"** and in Teeka it is expressed- "Shruti also, as is well known, is exclusively used". Raghavendra quotes many more statements and reconciles them into a uniform meaning.

Thus if the nature of a name is accepted, inclusion in the Pada is suggested through the fruit or purpose. If its nature is of the mark then its inclusion is directly suggested.

The link after this, is to be sought from the previous Adhikarana and its Vishaya Vakya or topical sentence in the form of objection and reply. This is the famous objection based on all pervasiveness thus forging a strong Purvapaksha, as narrated in Bhashya.

This is a meandering course of collection of materials for comparison and critical study with all its suggestions and implications; and extensions to other interpretations also has been exhibited to prove the nature of Chandrika and the all comprehensive and enlightening glosses of Raghavendra on it.

Now the subject matter, the doubt and comments thereon are taken up for critical study. Raghavendra supplies all the contextual details. In the Fifth Chapter of Chandogya in the course of Vaishwanara Vidya, inquisitive students of philosophy like Pracheenshala, Satyayajna, Indradyumna, Janabudila and Uddalaka met together for discussion and understanding "What is Atma and which is Brahma?" Though after long discussion they did not arrive at a decisive idea, they approached King Kekaya and said to him- "you have studied Vaishwanara who is अत्मा. Initiate us into him". Thus the passage begins and proceeds to say- "He who contemplates on Vaishwanara who is of the height of a span and yet all pervasive eats food in all places and in

all animals..... His head..... is fire and his heart is Garhiapatya fire”..... In the same manner in the 7th Chapter of Vajasaneya it is stated—“This fire is Vaishwanara; by whom is digested food that is eaten”. Again, in Vaishwanara sukta- Vaishwanara is said to be Agni. This Vaishwanara mentioned in different places is the topic for study.

Therefore in Teeka it is stated “That is Vaishvanara”. The pronoun recapitulates the forgone Vaishvanara in Chandogya upanishad by way of implied inclusion. (उपलक्षणता). Formerly in the two padas different words like Agni and others that have occurred in all Vidyas in all hymns are shown to refer to Vishnu by way of Samanvaya. All these are the examples. For the present Adhikarana serves the purpose of a vantage ground where all the objections raised are satisfactorily answered.

Vaishvanara suggests inclusion of others, as it is followed by आदि. This word is chiefly mentioned at the beginning of the sutra as it is accompanied with the word आत्मा which is of the nature of instrument” (साधना).

Is it some god Agni or is it Brahma is the form of doubt. The word आदि coming after Agni indicates elemental Agni.

After the consideration of Brahma, comes the consideration whether in respect of Vaishvanara shruti, following the usages in other references, the parallel

statements, the context and the marks that clearly refer to- vishnu should be made to refer to Agni or following these canons of interpretation the usage should be subordinated to them.

Then naturally we shall have to discuss whether there are any objections if these interpretatory measures are subordinated to usage. In Teeka both methods of interpretation were considered equal and hence they were not decided. But we must decide it. We must consider whether it is possible to make the shruti and others to refer to Brahman depending upon the common points of both the methods.

Now to decide whether Vaishvanara is Agni or Brahma. If we accept that words like Vaishvanara and Agni primarily refer to Brahma then the words like Agni and others are found to refer to common Agni and other in popular Parlance. Then we must decide whether the arrangement of hymns and of Vidyas under their respective names is fair or unfair when the respective hymns and Vidyas refer only to Brahman. If it is not fair as will be shown later on, then Vaisnavanara and other words refer only to elemental fire, under guidance of exclusive popular usage. But when as per sutra साक्षादप्यविरोधं जैमिनिः : it is found fair, then Vaishvanara and others are Brahman himself by primary connotation as there is no contradictory opposition on the strength of samakhya and others. This according to Sidhanta is the statement of purpose which will be made clear during the course of the

explanation of Purvapaksha. Clearly this is on the strength of Vaishwanara Shruti which is a Shruti of express statement and exclusive in nature and on the strength of the exclusive characteristic mark. Thus by these powerful Shruti and mark, the Samakhya, Prakarana and Linga that denote Vishnu are set at nought and then Vaishwanara is found to be Agni itself.

### THUS THE PURVAPAKSHA BEGINS

The prima facie view is that Vaishwanara, heard in Shruties like आत्मानं वैश्वानरः, अयमग्निः वैश्वानरः and others, is either divine Agni or elemental Agni. Because it is Vaishwanara Shruti and it is popularly known so. Nor can you argue counter to this that Vaishwanara is Brahma because, there is the parallel statement in Smriti अहं वैश्वानरः and in Purusha sukta; and there is the context in कोन आत्मा किं ब्रह्म and there is the mark of burning up all sins and all pervasiveness. For the express statement, Shruti, is more powerful in settling the purport than other instruments of interpretation.

Here Raghavendra adds elucidatory notes to this statement. The Shruti that is powerful is Vaishwanara Shruti. The power par excellence of Shruti is going to be proved in the Sutra शब्दादेवप्रमितः. It is in अंतराधि करण that exclusive Linga overrides the claims of Shruti but not here. No doubt Sidhanta can quote आत्मश्रुति as it can marshal Samakhya and others into its services; still brushing them aside or somehow constructing



अत्मा in the commencing Shruti and giving preference to the last Shruti of Vaishwanara it is considered powerful being latter in succession or considering even अत्मा as denoting Vishnu secondarily; so it is not presented.

Now the exclusive Linga is proved more powerful than Shruti no doubt. Still Samakhya and others are many in number and hence they retain their right of preference. This is a great objection raised against Purvapaksha, who deals a fitting reply. To this;-- "Natural power is of the higher order than power based on manifoldness of number". That natural power is the source to many dependents—exclusiveness, and expressiveness in statement. No doubt the opposer as well, can command a number of proofs in the form of marks "like receptacle of offering, having Garhapatya as its part or limb, and digester" in favour of Purvapaksha on the strength of many vedic quotations; yet in Teeka opposer's view is said to have been based on Shruti. So he adduced an argument only based on Shruti. Thus the exclusive nature of Linga ought to have been adduced as against Vishnu Vachaka Shruti. But that would run counter to Shruti introducing words of other usages also. Why? other usages of those words can be justified on the ground that words sacred or profane are known to have their usages only with reference to others (than Vishnu) in Linguistic commerce. But if they refer primarily to Vishnu only, they cannot be used at all in common parlance.

So far we stand thus— Had the Purvapakshi used the exclusive nature of the Lingas as his argument

then he would have committed himself indirectly to the theory that words in shruti can not be used in other meanings than Vishnu— which is not acceptable. This very topic is dealt with in the fourth pada in the Adhikarana “समाकर्षात्”. Thus, it is stated, that if words refer primarily to— Vishnu, then they refer to other things secondarily. Then words cannot be popularly said to have secondary meaning. For (in a sentence ‘Manavaka is Agni’, where Agni has secondary reference to Manavaka; and hence the word Agni does not mean Manavaka. So Agni and others cannot have their secondary reference as their meaning. Hence we shall be reduced to reject the popularity of secondary meaning or other usages. Raghavendra offers this elucidatory explanation :— Secondary meaning cannot be quoted as the meaning of the word in linguistic concern; then Agni and others cannot be called words’ having meaning other than Vishnu; and they will be called words having only Vishnu as their meaning. To this objection the reply is :— communication through words is done only among people; and people settle the meaning of the words there only. It is well known that Vishnu has no wide circulation as the sense of Agni and others. In the usage “Manavaka is Agni” the primary meaning of Agni is not ascertained. From such usage it is derived that Manavaka is the meaning of Agni and that is the popular meaning. In the same manner “Bhagavan” the primary sense which is unknown, can be explained

otherwise, as it is based on the ignorance of Bhagavan. Words are found used only to mean other things than Vishnu. And if words cannot primarily Brahma no transaction in words to mean other things (than Vishnu) can be made.

In the Adhikarana "आनुमानिकमप्येषां" a doubt was raised whether the words अव्यक्त and others, refer to Vishnu or some other things. We know that अव्यक्त and others primarily refer to प्रकृति. If such words are made to refer to only Paramatma then they cannot denote प्रकृति in daily usage. If they are used, even though they do not mean it, through ignorance, then every thing is upset. To this the rejoinder given in the fourth pada is thus explained :- pradhana or prikriti is as it were the body of Paramatma completely under his control. If Paramatman is referred to by words which denote respectively other things it is but just that those respective things, should be called by those words which primarily mean Bhagnvan as they are related to him as his body. To make this course more easy it is accepted that words like अव्यक्त and others, denote Vishnu primarily along with those respective things like pradhana and others. For each word has for its primary meaning Bhagavan with whom respective things are related as his body. And hence those words can be used to denote those respective things, in routine parlance. Thus there is no confusion in linguistic commerce. So Vishnu alone is the primary meaning of

words like अव्यक्त and others. That is how it is argued out in the fourth pada.

A man who can follow the polemic subtlety of argument will really enjoy the lulling swing of logical reasoning from one pole of argumentation to the other. Now such an argument as the above one leads us to the other pole. If such an argument is accepted then we are reduced to a position of no-other mode of interpretation than the secondary one as is shown in samakarṣha Adhikarana. For if words are used in the primary sense only because they are related to the primary meanings it is nothing but secondary meaning or Lakshana Vritti. So in Linguistics there is no vachya Vritti or the primary mode at all. What then is the absurdity? Vyasaraja expresses that absurdity thus: Indra and other words which primarily refer to Brahman may be used to denote Agni and others, and Agni and others, to denote Indra and others. Raghavendra adds a note here. No doubt there is no other remedy against the confusion of the usage of words than the rule of establishing a relationship of body and soul between Brahman and other things (शरीररूपक विन्यस्त गृहीतेः). This is mentioned in Teeka also. The only thing that can rescue language from the danger of un-settlement of words and their meanings is the rule mentioned above.

For if words are used in the sense they do not connote then why not use the word घट in the sense of पट. Then as said before the only remedy is शरीररूपक विन्यस्तेः; yet according to directions in समाकर्षति in

the 4th Pada, in primary reference every word means Para Brahma; yet its conventional meaning in empirical use is not in the least affected. And hence no secondary mode is adopted while such words refer to their conventional senses. But not knowing this rule of शरीररूपकविन्यस्ते the Purvapaksha in the Sutra समाकर्षति argued that there would be no other modes of interpretation than Lakshana. He only knew that every word was related to God who is the primary meaning of each word; and not its special feature that each thing out-side was as it were the body of God; And such a Purvapakshi forced the Sidhanti to accept complete confusion in the field of semantics (words and their meanings.) Therefore in Teeka it is stated that in the Sutra शरीररूपक there is no satisfactory resuscitation of semantical fixation that was up-set by accepting Brahma as the primary meaning of each word. We have already explained it. Otherwise there would have been no scope to prove the undesirability of accepting universal Lakshana, in the case of all words referring to their conventional meaning. This is satisfactorily solved in the Sutra कल्पनोपदेशात् by stating that words also denote other things primarily.

So the opponent contends that there would be promiscuity in usage. Words like इन्द्र whose primary meaning is Brahma may be used in the sense of Agni which again may be used in the sense of चन्द्र. Because the primary meaning of both इन्द्र and अग्नि is the same (Brahma) and in the secondary meaning there is no

prohibition for using synonyms; for in the place of गंगा in गंगायां घोषः, सुरसरिति घोषः may be used. So also इंद्र having the etemological meaning of Brahma will be a synonym of अग्नि having the same etemological meaning. Thus there is confusion in the field of semantic interpretation.

But to set right the things an amendment is made. Though Indra and other words denote Brahma primarily yet they denote also primarily Indra and Agni. Thus there is no confusion. Then the words इंद्र and अग्नि will have double meanings of the same strength like अक्ष (one is Brahma and another is Indra—both are primary meanings of the word इंद्र). Then in both the cases it will be equal. To avoid this absurdity some distinction is made so that Brahman is the higher meaning and Indra is the lower meaning. In the usage—“King is victorious and the soldier—servant is victorious, the application of Victorious” to the king is on a higher plane than the application of the same word to the soldier—servant. Then there is scope for inferiority and superiority in meaning which comes in the way of primary mode of both. To reconcile these contraries the mode in the case of Brahma is etemologically derivative while in the case of Indra and others the mode is conventional. Though both the modes are primary yet they allow some distinction of strength in the senses derived. This means that in the case of Brahma it is परममुख्यवृत्ति (mode of higher primary interpretation) and in the case of Indra it is

अपरमुख्यवृत्ति (not the higher mode but ordinary primary mode). Ultimately in both cases it is some sort of primary mode and not primary and secondary mode.

But the comparison of Brahma and Indra; and king and victorious is not well chosen; you cannot argue that just as 'Victorious' is not equally applicable to the king and his soldier-servant so also the word Agni is primarily applicable to Brahma while it is not primarily applicable to the other. For the word भृत्य is equally applicable to all without any distinction; hence 'Victorious' in order to be applicable to भृत्य must be "not primary" For no word applies to any other thing but Brahma in a primary sense. So its application need not be primary.

Stating that Shruti also is exclusively dedicated to Vaishwanara now takes recourse to Linga which also exclusively refers to Agni; and hence for linguistic commerce you need not argue that Vaishwanara and other words are used in other senses. Hence the marks of digesting which belong to Agni and even Atma Shruti have no primary reference to Brahma. Then they need not be used elsewhere.

Besides if Agni and other words are primarily used in the sense of Brahma then the system of hymns and Vidyas is jeopardized. It is by non-primary mode of Agni and Indra this system is dislodged and cannot be reinstated. Here a doubt arises. If it is insisted that Agni Shruti and others are strong in implication because

they treat Vishnu as their main topic then it is running counter to Teeka and Sutra Bhashya. For in Teeka Vaishwanara Shruti is admitted to be common to both Agni and Vishnu. But the admission is under certain conditions. Vaishwanara Shruti is equally powerful in respect of both Agni and Vishnu only on the basis of Shruti or express statement. For this common ground is due to the equal exclusive nature of Shruti (express statement) and Linga (characteristic) mark. Raghavendra explains it thus—Shruti or express statement is naturally powerful. But in Teeka they took recourse to the 'common' 'साम्यम्' in the sutra and giving respect to its propriety and foregoing the natural strength and accepting equal strength of shruti and Linga for their exclusive nature 'commonness' was accepted. Strength by nature is agreed to by us. So there is no opposition at all.

But even this is a considerate concession. For if the characteristic mark of Vishnu viz all pervasiveness is also adjustable to Agni, how are usage and mark both exclusive in Vishnu as maintained by Teeka? This question is answered. In Teeka Linga is ascertained to be exclusive only because it has by nature no applicability at all. Hence only, in Teeka the fact that all pervasiveness is denied to Agni will be cogent. Or in order to keep up the propriety of the statement in Teeka we shall have to maintain that the purport in favour of Vishnu is yet unsettled and hence Purvapaksha remains supreme. For in the Teeka not taking



recourse to the natural superiority of the Shruti or express statement only equality on the ground of exclusiveness of both Shruti and Linga is accepted, and it is maintained that Vishnu's claim of being Vaishwanara exclusively is unjust. To maintain the propriety of this statement Purvapaksha is ungrudgingly conceded. This long argument melts down to the fact that in both the alternatives this objection applies well to all the previous Adhikaranas. Therefore this Adhikarana comes at the end of both the Padas.

Raghavendra adds a recapitulatory note here which succinctly summaries all the objections to what has been said in the previous Adhikaranas. One alternative is that the accepted Shruti has two kinds of strength and it has only strength based on the point of exclusive ness. In the First Pada dedicated to Samanvaya of nouns in the first four Adhikaranas there is the Vajapeya Naya; and in its Purvapaksha view you will find the objections answered. In the second alternative there is the objection against all the theories of Sidhanti. Hence it is mentioned in Teeka that the thought link to this Adhikarana is to be found in the objections raised against the previous Adhikaranas. This is well corrobated in Tattva Pradeepa by stating that this Adhikarana is commenced to confirm the Samanvaya of both words of the nature of marks and of the nature of substantives so that the aim of both the Padas is well realised. Here are collected characteristic marks viz Atma, Shruti, Smriti, parallel statement, context and all pervasiveness, which most

efficiently prove that Vaishvanara is Vishnu. But this lands us on the difficulty of explaining Vaishvanara shruti as in Vogue dedicated to others. In the same manner the dedication of the whole hymn to others also remains unexplained. Thus we are driven to the conclusion that Vishnu is not the topic of that shruti and hymn. Still on the strength of usage, and the use of the word Atma, Vaishvanara is said to be Vishnu. It is thus proved in Bhashya and Teeka. Thus in the sutra  $\text{सर्वज्ञात्}$  it is propounded that though those words denote Brahma without in any way applying to other things, the wise (visioned) in order to conduct daily business of give and take, use them in the sense of ordinary fire and other things. Thus this theory is briefly stated there, through verification :- The ignorant through ignorance use the words in other senses only (than Vishnu). But the wise use them in order to bring usage in Vogue. "It is but natural that the stupid not knowing the primary meaning of Brahma of all words mis use them empirically in secular things. But this is further explained thus; men both ignorant and wise must conduct daily use of give and take of the mundane things; and this business is mainly conducted through the use of words. But there are no words which primarily mean mundane things and secondarily mean Brahman. Hence because there is no other go they use the words even in their empirical sense. As for the ignorant they are completely innocent of the primary meaning of the words to be Iswara, they use without any qualms words only in their mundane

meaning. In order to avoid promiscuity they establish a clear system of linguistics; and under its settled guidance similar linguistic commerce is conducted unequivocally. The wise also following the popular current do not find any significance in abandoning this popular use and not finding any purpose served in inventing new usage. Use of words of unwise convention whose connotation is confirmed by constant usage; is accepted. Because this is the purpose of popular usage of words.

Besides some believe that a word connotes the universal and not the individual. Then for business purposes the same word denotes the individual. You cannot say just as synonyms are used in the place of originals so also Indra may be used in the sense of Agni as its synonym Vanhi is used there is no dislocation of linguistic commerce. While there is no arrangement of linguistic commerce if you use Indra in the place of Agni. For Vanhi has natural semantic power in it to mean Agni; while it is not so in Indra (Power to mean Agni).

As for dissimilarity of जयी (भृत्यः जयी) it is as good as Agni is miserable (Agni is said to be the lowest among gods). Here if Agni were to mean Brahma is दुःखी because he can impose misery on Agni. For misery is incompatible with Brahman in Agni. He is called miserable because he is the master of misery. He is called low because he has the power to reduce him to low nature. So Agni is used in the sense material or

divine Agni in lower meaning. If you do not allow this how do you explain super natural Agni.

Though primarily Agni means Brahma yet it is Agni sukta as stated above because Brahma is worshipped by reciting Agni Sukta; and this recitation of Agni sukta leads to the manifestation of Brahma; those devoted to Agni sukta remembered Brahma in Agni and for many such reasons it is called Agni sukta.

Here a discrepancy is shown. The distinction of suktas is maintained in Rigbhashya on the theory that some forms of Vishnu which are unmanifest in Agni and others and which are called by the name of Agni and others; while some others of Vishnu that are not immanent in Agni and others, remaining out of them and being called by the name of Agni and Indra, form the basis for being called by the different names of Vishnu. No doubt they are all the names of the same god Vishnu; yet they being different names form the criterion to call the hymns with different names. But here a different theory all together is adopted. Agni is the substratum where Brahma or Vishnu is made visible. This really amounts to apostasy. For then it goes very unreasonable to call one hymn by the name of Vishnu sukta, another Vamana sukta and a third Purusha sukta and so forth. In the Rigbhasha-theory there is no substratum at all. In the saura and savitra hymns there is no distinction between the substrata,

In other places the Bhashya theory only is held up as highly satisfactory. Hence we expected sutrakara

also to follow the same theory. So here also to show that the same Bhashya theory is followed, annotations and explanations are given to prove the identity of both. There are two kinds of forms of Vishnu; some are inside the deities while others remain out side. All these firmament and transcend out forms have the names of Agni and others. In the former group Agni hymns and others are distinguished by the names of forms and substrata. In the latter group they assume only the names of the forms. In both the groups all the names primarily belong to Vishnu; while others are called by those names only on account of their relationship with Vishnu.

To make this point clear some instances from Jaimini Sutra (Meemansa) are quoted, just as the word sama (सामन्) and its special forms like the words बृहद्रथंतर primarily mean special गीति (malody) based on Rigveda; but not primary where they mean various Riks on which they are based; in the same manner they have been explained in Jaimini Sutras Adhyaya II and Pada I in गीतिषु समान्ये and further they are elucidated in Adhyaya VII and reminded in Adhyaya IX.

In the same manner the words like Indra Agni and others mean primarily forms of Brahma or Vishnu in Indra and Agni and subordinately mean Indra and Agni, past and future. This is the system adopted.

Raghavendra explains this thus- "No doubt the learned use the word Saman in the sense of Mantra

well sung (प्रगीत) yet it is said— the word signifies melody only based on Mantra. How is this possible? This is further explained in VII Chapter— thus it is stated कवतीषु रथंतरं गायति and a doubt arises whether the word रथंतरं means Riks with music or mere गीति or music. Then it is decided that they mean Rik with music. Then according to the rule or syntax that a sense exhausted in an adjective will not reach the substantive, it means “mere music”. Then in IX Chapter mere गीति that is mentioned in VII Chapter is again reminded here. Shabara Bhashya also corroborates the fact that गीति alone is saman.

Thus meandering at last we come to the conclusion that Brahman is the predominant sense of इंद्र and अग्नि while इंद्र and अग्नि of past and future are the subordinate senses. Otherwise others think that Indra and Agni and others are different names used; there will be no arrangement of hymns. For सौर and सवित्रसूक्तः cannot be distinguished one from the other as both have the same deity. Even then when the system of distinction between Agni and Indra by the use of different words is completely upset in the Sutra, the worshipper of Agni through Agni Suktas and Vishnu to be remembered again and again—Such a form of worship is prescribed. In Vedic “contents” it is stated that all the hymns have Paramatma for their respective deity (एकमेव वामहानात्मादेवता). This settles also the

arrangement of Yagas or sacrificial rites. Though in the Vedic contents एकै ब्रह्मनात्मासूर्य इत्याचक्षते it is Surya that is the topical deity of every hymn and he is described as the Lord of all beings and the sages describe him as the Lord of movable and immovable world; still this god Surya on account of the marks, the "Lord or inner spirit of movable and immovable world" and the explanation of the sages as "Indra Mitra Varuna are his rich manifestations, is considered as other than Paramatma only.

Here there is reconciliation with Rig Bhashya; for it is stated that Vishnu is the over-lord of all sacrificial Yagas; still in Yagas dedicated to Agni, Bhagavan immanent in Agni, and called by the name of Agni and dedicated to him—will keep up the distinct arrangement of Yagas. In Karmanirnaya how Bhagavan is worshipped as the over-lord and enjoyer of all sacrifices by aspirants of higher and lower orders is mentioned. "The one in the cavity should be bowed down and not the one who considers his body to be himself, not the body nor one who respects his body".

In spite of the fact that the sole over-lord of all sacrifices is Vishnu, still Agni-Shomeya and others claim double deities. It may be due to two substrata or it may be due to two forms of the Bhagavan who presides over them.

Now in the First Sutra (वैश्वानरः साधारण शब्दविशेषात्) common factor is that both Shruti or express

statement and the mark are exclusive in nature; hence the word Vaishwanara is applicable both to Vishnu and Agni. Still the Shruti in favour of Vishnu (आत्मानं वैश्वानरं) is quoted with the adjective आत्मानं qualifying वैश्वानर. In the Second Sutra (स्मर्यमाणमनुमानं स्यात्) there is a parallel and corroborative (समाख्या) statement like अहं वैश्वानरो भूत्वा from Smṛiti literature. Here the word परैः is explained as 'because'. That is not correct. For that meaning is already made available by the suffix त्त्युट् (अन) in the instrumental sense in the word अनुमान even without इति it can be easily construed. Besides there is no exaggeration. Therefore no word meaning हेतु or reason is needed. Or in Bhashya it is stated that the word इति indicates that it is समाख्या; and in Teeka it is stated that इति should be construed with स्मर्यमाणम्. But how that meaning was made available is explained further. In the First Sutra तत्त्वं which is taken from तत्त्वं समन्वयात् is construed with it and means Vishnu. Then the meaning is that Vishnu is Vaisnwanara. Now in the Second Sutra also the same Vaishwanara who is declared Vishnu in Gita, is also Vishnu, by inference. This is the literal meaning of the Sutra. No doubt अहं in Gita refers to Krishna and yet Krishna being the incarnation of Vishnu, Vaishwanara is called Vishnu.

In the third sutra शब्दादिभ्योऽन्तर्प्रतिष्ठानात्.....चैनमधीयते the word अग्नि is used; and on the strength of the marks like "recipient of offerings" constituted with Garhapatya



and others "Agent of digestion" and others; and on the virtue of shruti योयमतः पुरुषः "his residence inside" this Vaishwanara is not Vishnu. When thus the doubt arises, it is cleared by stating that all these arguments are explained that Vishnu is worshipped under these names and marks and hence they are not exclusive. But आत्मा used with Vaishwanara (in the form of enquiry) being exclusive cannot be applied to any other thing than Vishnu. Besides he is described as मूर्ध्वसुतेजाः, paralleled to शीर्ष्णो द्यौः समवर्तत. Hence he is the same as पुरुषः in पुरुषसूक्तः. So he is Vishnu because terms easily explicable otherwise yield in meaning to exclusive application.

Thus the remaining sutras are recapitulated. In the fourth, other's views are critically examined. (अतएव न देवताभूतं च). For this very reason means, - for the reason that the word आत्मा of exclusive application is used, Vaishwanara is neither divine fire. Thus when both favourable arguments are adduced and contrary arguments are disproved, the views of others are critically reviewed.

Then in the Fifth, first, the Samanvaya of Vaishwanara is established. Then in the course of proving the application of all words to Vishnu, common opposition is removed by showing the way and means of applying them for empirical use in the mundane world. Without taking recourse to secondary mode of application in Contravention of the primary mode, all words

primarily mean Brahman not Violating their daily linguistic commerce.

In the next four sutras beginning from the sixth (अभिव्यक्तेः इत्याश्मरथ्य, अनुस्मृतेर्वादिभिः, संपत्तेरिति जैमिनिः तथा हि दर्शयति, आमनन्ति चैनमस्मिन्) in order to explain the common objection, the system of distinct hymns is arranged.

In the order of sutras, to follow the natural course of happenings first there should be remembrance (अनुस्मृतिः) Then manifestation (अभिव्यक्तिः); and then attainment. (संपत्तिः). Still after manifestation if attainment is justified, it must have remembrance before it. Hence अनुस्मृति usurps the place between the two.

Vysaraj now surveys the interpretation of others beginning with such terms as अन्येतु, केचित्तु, यच्चोक्तमन्यैः and Raghavendra presents the case of others in all professional integrity though he has not held brief for them. They argue— “We find अयमग्निः वैश्वानरः used. This is because Vishvanara is applicable to fire, in the stomach (helping digestion), elemental fire, divine fire, in common; and the word आत्मा is used commonly in the sense of Jeeva and Iswara, and then he has Heaven for his head, as this is the meaning of the first sutra. according to some. But this interpretation is not sound. For Vaishwanara is also used in connection with आत्मा and hence it is not commoaly used in the case of three.

While some others count four only (digestion) fire, elemental fire, divine fire, and god who are commonly called Vaishwanara, And these four are qualified by characteristic marks of Brahma which are used for meditation by Oupa-manyava and other aspirants, which is विशेष or peculiar with Vaishvanara. This is not also fair; there is no reason for digestive fire to be mentioned spaparetly from elemental fire, which includes it. Besides when it is possible to get peculiar attribute of आत्मा direct, why go in for characteristic mark available from context.

Thus two or more interpretations of sutras are taken up for review and their hollowness in mercilessly exposed. In the course of review he examines another interpretation of the Adhikarana :—"On the doubt being raised as to how a limitless thing might be for the measure of a span the answer is that (अभिच्यक्तेः) for the sake of manifestation for the worshipper. He conceives the all-parvasive as of the measure of a span in his mind. This is the meaning of the sūtra. Why has it been given human form and human limbs like head and others". It is because he should be meditated upon in human form. (अनुस्मृतेः) In the same manner the other sutras, also are interpreted. Here Asmarathya, Badari and other names show different alternations in respect of the same topic. But in this interpretation the subjects are different and hence we cannot arrange them into alternatives of different persons.

According to our interpretation the arrangement of the suktas is the central topic round which these different

alternatives under different names are woven as in the Vyakarana सूत्र, लोपः शाकल्यस्य. And another draw-back is that the sadhya should be understood in every sutra just as प्रादेशत्वं in अभिव्यक्तेः and पुरुषविधत्वं in अनुस्मृतेः. No doubt in Sidhanta also the arrangement of suktas depends upon the rule of manifestation. But the sadhya is one and the same, once understood is extended to every sutra. To distinguish from this in the opposer's case in every sutra a new sadhya is understood which will be in every sukta अभिव्यक्तेः साक्षादप्याविरोधः इति आश्मरथ्यः and its meaning is :- Directly, that is by no other mode, by the most primary mode, Brahma is propounded in all suktas. Still the distinction of Agni sukta and others is established in the mode in no way affecting the theory of Brahma being the predominant meaning of every sukta. This is the view of Ashmarathya.

In the sutra शब्दादिभ्यः there is the Mantra quoted from Rigveda "मूर्धनदिवो अरतिपृथिव्या". In that mantra अरति means पाद because it is the means of motion and that is the source of पृथिवी. Here the word अरति is etymologically derived. Now रति is enjoyment and अरति is just opposite to रति so it is exhaustion which we find after a brisk walk. अरति is गति itself (अरतिः गतिरेवोच्यते). But in Tattva pradeepa it is derived differently. नरतिः येन इति सः अरतिः पादः इत्यर्थः. That by which enjoyment is not derived is the foot. For a brisk walk leads to exhaustion. Pada a foot is the

instrument of walking. And thus walking is the result. The result of motion stands for the instrument (foot) of motion.

Thus ends the Second pada in the First Adhyaya of Brahma Sutras with Bhashya and the five glosses of Raghavendra on them.



# Dyubhvaadhikaranam

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**SUTRA :** द्युभ्वाद्यायतनं स्वशब्दात्

Brahman is the support of Heaven and Earth; because there is the word आत्मा used in association with it.

**BHASHYA**

Mostly words and phrases used to apply to both Vishnu and others are shown to have their Samanvaya in Brahman or Vishnu, in this Pada.

In the mean while it is noted that Vishnu is the topic dealt with in the great Lore (परविद्या). There in the Atharyana where this topic is treated, it is said that यस्मिन् द्यौः पृथिवी चांतरिक्षं ओतं मनः सहप्राणैश्च सर्वैः "This Vishnu is the support of heaven and the Earth and is woven with mind and all the vital airs. Know that one आत्मा and abandon speaking of the rest". In "that support of heaven and the earth" both Rudra and Jeeva are introduced. For here Rudra is introduced as the support of the Pranas (In अतसूक्त) "you are the abode of vital airs. Do not enter me as Killer". "The wielder of pinaka, the lord of Vital airs (or senses) and one dressed in skin— All these quotations show that Rudra is the abode of Vital airs.

"He roams in-ward by being born again and again" This is the characteristic mark of Jeeva, -Thus both Rudra and Jeeva are introduced here. Consequently it is stated.

**SUTRA :**            **द्युभ्वाद्यायतनं स्वशब्दात्**

He is the abode of Heaven and Earth; For the word Atman (स्वशब्दात्) is used.

**BHASHYA :**

In "Know him only as Atman" The word Atman being used in association with the abode of heaven and Earth, this abode is Vishnu only.

For in Brahma Vaivarta it is stated that, words like Atma and Brahma, do not apply to any others, than Vishnu (with all their unlimited richness of significance), as others have not realised perfection in the possession of merits.

**SUTRA :**            **मुक्तोपसृप्यव्यपदेशात्**

The abode of Heaven and Earth is Vishnu only; because the abode is said to be one who is approached by the released souls and this mark belongs only to Vishnu.

**BHASHYA :**

He is like the bridge to the released.

The following statements from scriptures prove that he is the one approached by the released 'one knowing Brahman attains, that great''. The universe depends upon

Narayan, the one praised in Mahopanishad, the Lord of Vishwa or the universe and the support of the released'. 'He is the great support of the released''. 'Having reached this who is bliss in essence and is called Atman' and many others.

What is the use of speaking in detail this (mukti or release and its means)? (Then how to decide?). Till the yogi, graced with inner vision, perceives Lord Vishnu in the Shwetaddepa, he is not released (his bliss and knowledge are not exposed free). This is the decision arrived at by the Shastras. Thus it is stated in Aditya-purana (2).

The Agamas like पाशुपत whose validity is inferred by reasoning, propounds that Rudra including Prakriti is the support for all. That Rudra is not meant here as the support of heaven and earth. For no word like भस्मधर and उग्र which connote the qualities like भस्मधरत्व or उग्रत्व (rubbing the body with ashes) is found here. 'Rudra who is called Antaka is Vishnu himself. For he is called प्राणग्रन्थि maintaining the vital airs; and is also called that Isha also is Vishnu, Even one who is called Ananta is Vishnu (and not shesha). Even परोवरीयान् is Hari for (सुद्रादेः परतः) he who is superior to



Rudra is Brahma as Rudra is superior to Vanee and Brahma again is superior to her; or the Brahma is superior to प्रकृति and Hari is superior to प्रकृति. Their attributes like the support of Pranas and Rudrattva are said to belong to Vishnu only.

By higher derivation and wise man's convention Rudra is explained as one who cures diseases (रुजं द्रावयते), and therefore Rudra is no other than Janardana. Thus Vishnu himself is called Ishana, because he directs and controls Brahma Rudra and others. He is Mahadeva on account of his great powers, Vishnu is called Pinakee because he supports those who being released from wordly life enjoy happiness par excellence.

He is called Shiva, because he is bliss in essence; Hari is called Shiva because he can with-hold the essential happiness of unreleased Jeevas till they are released. Vishnu is krittivasa; for he creates and controls the skinny cover for the Jeeva. He is Virincha for he creates the world. He is Brahma because he grows; and he is Indra on account of his immense wealth.

(So long by the mode of highest derivation it was shown that words रुद्र and ब्रह्म denote Vishnu. Now by the convention of

the wise also, on the virtue of connoting capacity all words in Purana and Veda denote Vishnu only).

Thus on the strength of different capacities of connotation, words in Veda and Purana denote Vishnu who is purposely signified by words in all the three worlds and who is also denoted by words like Purushottama.

In Vamana Purana it is stated—

Just as it is declared that Vishnu alone is the primary sense of all names; so also other names are not possibly signified by the names like Narayana.

In skanda it is declared—

Purushottama gave names except Narayana and others to Rudra just as a king gives other places than his own (to his officer).

And also in Brahma—

Keshva gave, though his own, the special names like Chaturmukha, Shatananda and Padmabhu to Brahmā; and special names like ugra, Bhasmadhara, Nagna and kapali to Shiva.

## **SUTRA**

## **प्राणभूत्त**

For these very reasons also Jeeva is not the support of Heaven and Earth.

## **BHASHYA :**

Many births also are true in him; for it is stated in shruti that though un born he is said to be born many a time. \*

**SUTRA**

भेदव्यपदेशात्

But this should not goad you to conclude identity of Jeeva and Isha. For there is a Shruti positing difference or distinction.

**BHASHYA**

'When Jeeva knows Isha who is praised (by gods) and who has great power as different from him, he becomes free from misery'.

**SUTRA**

प्रकरणात्

For Vishnu is the topic of this context.

**BHASHYA**

In The shruti two lores are to be studied; there is the highest lore whose subject matter is Vishnu. Therefore distinction from Vishnu is meant.

**SHRUTI**

स्थित्यदनाभ्यां च

In the shruti द्वासुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ॥ तयोरन्यः पिप्पलं स्वाद्वत्ति अनश्नन् अन्यो अभिचाकशीति ॥ (Two similar birds, combined together in great amity and love perch upon the same tree of body).

**BHASHYA**

One of the two eats the fruit of the peppala tree with much relish; while the other without eating shines on all sides'. (and is not required to eat like the former for his sustenance). So these two represent Jeeva and Isha one eating for his sustenance while the other is not, and hence cannot be identical.

Thus ends Dyubhavadhikaranam

**BHAVADEEPA :**

Jayateertha in his introduction to this Pada states that vedic words of the nature of nouns and characteristic marks that denote Hari and others, are proved in this Pada to denote Hari only on the strength of indisputable reasons. Raghavendra elucidates this statement exposing all its implications. First he notes that in secular usage those words are not used to signify either Hari or others. But in order to prove special exposition while in search of other Shruties, we find in those other Shruties, that those words are not used to denote Hari as well as others. So there is a common Shruti for both the meaning of these words. Or on account of common statement or common beginning or on account of common capacity of application; or on account of the rule already stated or common usage, those meanings are popular. So if one is referred to there is naturally reference to others. These words may directly refer to the substantive or through its attribute they may connote the substantive.

In the previous Padas the samanvaya of Names and Lingas considering their principal and subordinate nature, their priority and Posteriority were settled and in the first Pada the Samanvaya of names and in the Second Pada the Samanvaya of Lingas was propounded. While here in the Third Pada principally the names and Lingas, as already applied, are well remembered, and in accordance with both of them they are applied to the same thing.

In Anuvakhyana it is stated that all words of the nature of nouns and attributive marks, are shown to refer to him-self primarily and specially by Hari. Otherwise the extension of तत्तु to this Sutra bears no fruit. In Nyaya Vivarana it is explained that on the strength of Shruti, it is proved that the reference of words is to both Vishnu and to others, because Shruties are available referring to both of them. Hence they are considered in this Pada.

Though in Nyayavivarana while showing Shruties of common reference. रुद्रो वै लोकायतनम् is quoted still, in Nyayavivarana while presenting the Purvapaksha रुद्रोवावलोकाधारः is quoted and hence that same is quoted here.

A cautious statement is made by using प्रायेण in the Bhashya; because in Devatadhikarana this sort of Samanvaya is not treated. The Gautama Sutra referred to in the Teeka is स्यतमस्मि न जगत्. Raghavendra explains certain terms used in the Teeka or in the Shruties quoted in the Teeka. संदृब्धानि means संगतानि which ultimately means- "All beings find support in Him".

Here you get an instance of nice elucidation of a Shruti by Raghavendra- The Shruti is आकाश एव तदोत्तमं प्रोक्तं Here आकाश means प्रकृति primordial matter. This has been made clear in अक्षराधिकरण.

Another Shruti that directly refers to Vishnu is सर्वेवा एते प्राणाः प्रणिनो देवाश्च दिव्यानि च लोकाश्च लोकिनश्च अलोकाश्च अलोकिनश्च Here प्राणाः means इन्द्रियाणि senses.

प्राणिनः are देहिनः embodied souls. No doubt this word प्राणिन् includes देव but it is separately put to show that devas are the highest among the embodied souls. दिव्यानि are those things that are found in the heaven like Kalpataru, and others. लोकाः refers to worlds भूः भुवः and others and those that rule over them are लोकिनः. The अलोकाः are those worlds other than भू like Vaikuntha and others. Those released souls residing there are अलोकिनः. Then ओताश्च प्रोताश्च means vitally connected or closely supported. Thus this Shruti has been explained else where by the Teekakara."

उभयत्र in the Teeka means in Hari and in other things. But this second group consisting of other things though manifold is one from the point of otherness. And hence उभयत्र can be used without violating their manifold nature. No doubt जीव belongs to the second group and as such it also falls under the category of enquiry. Yet there are no parallel statements holding up the cause of जीव; still in the Purvapaksha group there are Rudras Vayu and Prakriti and even if the word refers to one of them we can say that the word has reference to both Paramatma and other things.

Or in Teeka there is the word इत्यादि which includes the mark of being born. You will get more elucidation in Chandrika.

No doubt in Bhashya Prakriti group is not one of the alternatives, Yet in तत्त्वनिर्णय it is stated न प्रकृति जीवौ

neither prakriti nor Jeeva. Hence we are justified in saying that in Bhashya also it is implied.

Now the thought link is fully exposed. Because the word भवति is used, its link with shastra is established, by the word समन्वय inclusion in the Adhyaya is indicated; And उभयत्र प्रसिद्ध shows that this belongs to this pada. The link is of the nature of inclusion.

This is the solid help Raghavendra offers to those who are earnest to apprehend comprehensively the sutra and Bhashya of Acharya.

In the Teeka, Bhashya is explained. Raghavendra offers us additional notes to understand the explanation in the Teeka ultimately throwing light on the Bhashya. विष्णोः परविद्याविषयत्वं उक्तं is the Bhashya. The meaning of so much Bhashya is dilated upon. The shruti quoted ends with आत्मानं which means that Atma or Vishnu is the subject of Para Vidya (Greater Lore). Here in the Teeka the remaining part (which is not quoted in Bhashya) is quoted. This is done either to help the Sidhanta or the knowledge that conduces to Mukti is para Vidya; and so the verb जानथ implies knowledge. The remaining part of the shruti is completed here just to suggest that this knowledge is the means to attain mukti. But in Tattva Pradeepa it is stated that in this shruti Vishnu is the chief object of knowledge by the highest mode of connotation. This alone is called परविद्या विषय which is the direct meaning of the Bhashya.

If the support of Heaven and Earth is other than Vishnu then the object of higher knowledge also would be some thing other than Vishnu. Raghavendra here observes some irregularity in grammatical construction in the Teeka and he justifies that irregularity. The pronoun सः that comes in the place of द्युभवाद्यतनं is a grammatical irregularity. For the pronoun should agree in gender with the noun in the place of which it comes. आयतनं is neuter. So the pronoun should be तत् and not सः But in order to facilitate the raising of objection about परविद्या विषय which is आत्मन् in masculine, so सः is used. In the Sutra द्युभवाद्यतनं the substantive आयतनं is introduced while in Bhashya तयोः is used and accordingly the topic (विषय) is the abstract noun द्युभवाद्यायतनं The word आदि coming after द्युभु + आदि includes अंतरिक्ष, प्राण and मनस् No doubt in Bhashya तयोः dual number is used; yet in Teeka अन्येषां वा plural is used with a view to adjust itself to what is stated further; वायुश्च Vayu also is adjusted further.

The Purvapaksha is thus fourfold. 1) द्युभवाद्यायतनं is Rudra or प्रधान. This fourfold should be taken two by two- 1) Rudra and Pradhana. 2) Jeeva and Vayu 3) Rudra and Jeeva 4) Pradhana and Vayu. Thus this arrangement excludes what is treated in नानुमानं and प्राणभृच्च.

Here Rudra is meant; to present this with reasoning the argument used in नानुमानं which is also made use



of in the भाष्य (Rudra need not be accepted here though the argument holds him up) is introduced here. Here is a sentence describing Rudra as blessing us with visible and concrete gifts. So it can be very well inferred that the statement of Rudra being the universal support is valid. This argument is in addition to explicit statement and clear mark in manifold abundance. Thus there is parallel corroboration to what has been stated about Rudra. Therefore it is not contradicted by such statements as 'It is not accepted shastra; it is only a quack invalid argument'. For its validity is proved.

No doubt Rudra is upheld by Shaivagamas and others on the strength of a visible fruit; And by inference any one other than Vishnu is inferred; yet the statements about Vishnu prove their invalidity. Thus in शास्त्रयोनित्वाधिकरण in Anuvyakhayana this reasoning is stated and confuted. Still here on the strength of manifoldness of Shruti and Linga and corroborative statements another argument is adduced in favour of Purvapaksha, which stands thus revived. Just as even when it is proved that it is not Narayana on the ground that he occupies only a small place, another reason is adduced that he is चक्षुर्मय and श्रोत्रमय to enhance the strength of argument: so also here additional argument is put forth for enhancement of strength.

Or there is the Shruti रुद्रोवा लोकाधारः; hence it may be easily concluded that Rudra is the support of all. And on the strength of this fact all Agamas propounding

which will be of course valid and the inference concluding the invalidity of such Agamas, stand refuted. Thus on this Virtue the purvapaksh fares uncontradicted. A satisfactory reply is through the corroborative parallel statement whose reference to Vishnu is incontrovertibly proved.

Now the view that Prakriti is the universal support as stated in Tattvanirnaya is elucidated with reasons. The sky and the earth being the products of prakriti may be said to have Prakriti as their support.

Now the purvapaksha is thus rounded up :- As shown above the parallel statements exclusively refer to other than Vishnu. Again a valid Agama is inferred; and the unfailing mark of the support of vital airs shows conclusively that other than Vishnu is the universal support. All these disprove that Vishnu is the universal support. As for the arguments that the support is the topic of higher lore and hence it must be Brahma can very well prove that Jeeva is the support; For Jeeva and Brahma are identical.

Thus in both the cases, other than Vishnu is referred to. This implies that in other two cases too, the same thing happens. No doubt one of the four is not determined; yet one other than Vishnu is determined. And the Purvapaksha too stands for support being one other than Vishnu.

Now the Sidhanta is that the word  $\text{सर्व}$  means Atma and it is used in association with 'the support of Heaven and earth' and Atma invariably refers to

Vishnu. And the word तत्तु that is imported from the previous Sutra concludes that Vishnu alone is the support of heaven and earth.

### मुक्तपिपुष्यव्यपदेशात्

Raghavendra offers very fine explanations for even deleting certain words in the Sutra. The Sutra ends with Ablative; hence it constitutes a reason. Then to combine it with previous Sutras ending in the Ablative the commulative conjunction च was necessary; but it is absent. So Raghavendra gives a fine twist to the connecting link. The previous reasons if misconstrued should be restated correctly. This Sutra gives a kick to the construed statement and the derailed engine is rerailed. If put in syllogistic form along with the supply of elleptical words, it runs thus. The support of Heaven and Earth should not be taken in secondary sense for that is the resort of the released souls. In Shruti अमृतस्य एषसेतुः, अमृत in singular refers to मुक्त in the Sutra which is explained as मुक्तानां in plural. This discrepancy is explained as 'Class-words' are used in singular though in sense they are plural. अमृत is a class word meaning the group of realised souls.

### नानुमानमतच्छब्दात्

In the Bhashya the word रुद्ध also includes प्रकृति. The phrase अतच्छब्दात् is similar in use to अदद्धर्माभिलाषात्. The inference being infested with self-contradiction

becomes invalid to prove that Rudra is meant to be द्युश्वा  
 दायतन. This sort of reasoning leads to undesirable  
 extension of application (अतिप्रसंग) which Raghavendra  
 in the present context explains thus— Even in Baudha-  
 gama we find the fructification of the statement; hence  
 there also we shall have to admit the validity of the  
 inference of the doubtful portion. अभाषित is explained  
 as अनुक्त in Bhashya.

Samakhya or parallel statement about Rudra may  
 decide the case in favour of Rudra. But the marks like  
 प्राणानां ग्रथिरसि and others primarily mean Vishnu. For  
 the mark; the agency of removing or curing disease, is  
 his (Rugdravanti) as mentioned in Nyayavivaraṇa.  
 So Samakhya has more than one meaning and applica-  
 tion. The Bhashya beginning with वामनेच shows that  
 the parallel statements of Vishnu exclusively refer to  
 Vishnu.

Here the word आत्मन् in the Shruti refers by con-  
 vention to Vishnu only and not to Shiva. This is made  
 clear in Anuvyakhyana of this Adhikarana. And in  
 Tattvanirnaya it is stated that आत्मन् the synonym of  
 स्व in the Sutra refers to Vishnu. In Sudha mere आत्मन्  
 is said to be imported by stating that here it is meant  
 to carry over the reason of आत्मशब्दात् alone. Because  
 that much is sufficient there. Or some other word for  
 it, is used here. In the last Adhyaya and first Pada, it  
 is stated स्व शब्दात् प्राणभृच्चैवनोक्तः. For in the Sutra on

the strength of च the reasons adduced before and the negative particle नञ् should be brought over here.

The pharse अतच्छब्दात् in the Sutra means that there is no word denoting either Rudra or Prakriti, and the words प्रकृति and Rudra used there connote Vishnu only by the mode of the wise. This is already implied in it.

The parallel statements of Vayu and various words connote Vishnu only by the convention of the wise. No doubt in Brahadaranyaka, the words सूत्र and अंतर्यामिन् both are used and सूत्र means वायु by derivation स्यूत जगदिदं यस्मिन्, in whom the whole world is spread and in that Upanishad the word वायु means वायु looking to the Bhashya there on. Still another portion of the Bhashya tells us that तं चापियमयेत् यस्मात् अंतर्यामि हरिः स्मृतः as he controls him also the Antaryamee of वायु is Hari only, according to the rule observed in the Pranadhikarana at the end of the Pada. So also in उत्तरनय even प्राण is said to mean Vishnu. But this does not amount to self contradiction, for here it is said to refer to the immanent in वायु.

In the shruti आकाशे तदोत्तमप्रोत्तमं. Akasha is said to be Prakriti and in the Akashadhikarana in अंबरांतधृतेः through Prakriti all get the support of Vishnu. So बुध्वाद्यायतनं gives scope to Vishnu to be the support. In अजायमानः बहुधाव्यजायत it is Vishnu only though born often, for he is not born at all.

It is contended in the Purvapaksha that Jeeva and Isha are identical and hence the word आत्मन् may also refer to Jeeva. But when all the previous reasons are functioning how is it possible to conceive identity between the two, contrary to those reasons.

But on the basis of identity you cannot refer आत्मन् to जीव for in this very context shruti reveals difference between जीव and ब्रह्म in ज्युष्टयदापश्यत्यन्यमीश. Jeeva which is present there near, पश्यति (as subject) is itself construed as the counter acting part of difference with Iswara, Hence in Atharvana Bhashya it is stated that "Isha, is different from, and hence independent of Jeeva." It is already stated in Anandamayadhikarana (the meaning of the shruti) that when Jeeva recognises Iswara as different from him and as having the nature described in, तदेत्सत्यं and as having the prowess already described, then he becomes released. In the sutra विशेषण भेद व्यपदेशाच्चनेतरो another meaning is adopted; and he is considered to be different from Rudra.

Here Jeeva is said to be different from some Isha; automatically Isha is proved to be different from Jeeva.

Raghavendra here defines Prakarana. It consists of a piece of composition constituted by a multitude of sentences treating one topic. Now here do not suppose that difference between Jeeva and Paramatma is not referred to. The context or Prakarana as defined before refers to it only indirectly. No doubt the contextual composition confirms the meaning of a doubtful word

in it, through inference within the limitation of the topic treated. So the component sentence in the context is always in conformity with the import of the context. is alwas in conformity with the import of the context. Hence the contextual composition confirms the meaning of a doubtful word in it through inference only within limitation of the topic treated. So it is natural that the Prakarana does not prove directly the difference between Jeeva and Brahma. A proper sadhya is substituted and it is explained how indirectly the prakarana goes to prove the topic on hand. The word Isha only means Paramatma; because at the very beginning both shruti and Linga are enunciated; and hence Linga will be able to decide the import.

Here at the very commencement the Linga or Logical mark is stated to be the topic of higher Lore. (परविद्या विषय). So the commencement limits the context to the import of Vishnu. Then the sentences that follow making up the context naturally, carry forward the context of Vishnu already begun. So it is proved that the context is fully having Vishnu as its main purport. Bhashya can be construed to this effect.

The syllogistic reasoning is supplied by Raghvendra In द्वेविद्येवेदितव्ये he is said to be topic of higher Lore and he is continued through out all sentences comprising context and the present sentence can contextually refer to him only. Raghavendra further shows that the reason as constituted is logically sound without any logical flaws like असिद्धि and व्यभिचार. For in shruti like

प्राणोब्रह्म and others, though प्राण is mentioned at the beginning he is not further stated to be subordinate to Vishnu through shruti and Linga. So here the context fails to refer to Vishnu. Hence the Present reason is beset with व्यभिचार. Hence the reason is not उपक्रमात् (as there is a beginning) which would have easily led to Vyabhichara; but it is modified and enlarged as उपक्रम्य अधीतत्वात् (as there is beginning and is further stated). This will ward off व्यभिचार. In अजायमानो बहुधाव्यजायत the contradicting element (of being born) is removed; the confirming element is mentioned. Hence Vishnu with whom it is commenced is further treated. Hence the reason cannot be said to be असिद्ध existing in the Paksha without being accompanied by Sadhya).

### स्थित्यदनाभ्यां च

Here the identity of जीव and ईश is not mentioned in this context. This fact is brought before the bar for judgement; and the reason adduced is the fact mentioned in the Shruti that the two friends Jeeva and Isha have resorted to the pepal tree of our body. Jeeva eats the fruit of his own actions; while Isha remains shining without eating the fruit. This is the other reason adduced which disproves identity and proves the difference.

Raghavendra goes to explain the Priority of स्थिति in the Sutra, though अदन should be the first member of the compound according to the order in the Shruti.



The reason given is that Isha being more important of the two स्थिति is given preference to, according to the rule of grammar:— अभ्यहितं पूर्वं. According to the other rule also (अल्पाक्षरं पूर्वं) स्थिति consists of less number of syllables.

The mention of भेद or difference in the Shruti is accounted for in some other ways 1) Shruti only mentions emperical difference or 2) Its veracity or validity is only emperical so that the difference is only emperically true, or 3) Shruti repeats only emperical difference. All these three alternatives are stated and logically refuted. If emperical means, conveying some thing false, then Shruti will be invalid. 4) Though Shruti may not possess validity due to conveyance of truth it has validity of emperical nature. When it does not refer to truth then one cannot use a valid sentence. वाचोयुक्तेः is an अलुक् compound in which the case ending is not deleted. 3) Shruti repeating a false Bheda indulges in futile activity. A Shastra justifies its existence in respect of things not explained before, or repetition like अर्थवाद is only for extolling it. Or it may be in the place of an injunction as in दध्नाजुहोति or it may be for denial as in नेहानास्ति किञ्चन. All these three alternatives do not avail here for they are not seen existing.

The objector explains his intention, that there is अनुवाद for the sake of rejection. But there is no such rejection. The objector counterattacks and says that

there is rejection of duality or difference in the form of assertion of identity in तत्त्वमसि. The sidhanti meets him with the argument that the identity is repeated for being rejected to accept duality. But objector reports that अद्वैत is not stated before to be repeated here. There is Bheda asserted validly only for the sake of rejection, or is it merely asserted validly? This is the the question put before the objection. The first alternative is brushed aside by stating that valid assertion does not tolerate whimsical rejection.

But really speaking Bheda is not yet proved to be false. Had it been so then its repetition would have been justified. How again is it proved that shruti propounds false Bheda. For the sutra नानुमानतच्छ्रुतात् should be referred back here. Its inference is not an evidence to prove the falsity of Bheda. For there is no shruti which proves the falsity of Bheda. Contrarywise there is shruti which proves the reality of Bheda. The inference is :- Bheda is Mithya or false; for it is Bheda.

Besides how to prove that shruti propounds false Bheda? Because the Bheda that is found between Jeeva and Isha is Mithya or false. But we must have a reason for this (why Bheda is Mithya); For Pratyakasha or perception does not warrant the falsity of Bheda. Nor inference can counter act what shruti propounds. For inference itself sinks into invalidity when counter-acted by shruti.

Now there is no other evidence to prove the falsity of Bheda; so if shruti does that work, itself will be condemned to be in-Valid. Self evident shruti cannot but propound real objects.

Raghavendra succinctly brings to-gether all the logical reasons to prove that सुष्वाद्यायतन and परविद्या विषय is Vishnu :- for there is आत्मश्रुति and Vishnu is said to be अमृतस्यसेतु, these are the invariable characteristic marks; and no contrary evidences in the form of shruties stating other things. The opposite side has no favourable evidences and difference is substantiated on distinctive attributes. So non-difference or identity has no favourable evidences and difference is substantiated on distinctive attributes. So non-difference or identity has no scope at all.

Thus ends the Adhikarana, of 3rd Pada of  
1st Adhyaya.

### **TATTVAMANJARI :**

All words which popularly denote other persons and things and of the nature of names ( नाम ) and attributive marks ( लिंग ) have been already proved to have application to Vishnu. They are now doubted to denote also other persons and things in usage. Therefore it cannot be exclusively claimed that they apply to Vishnu alone. Hence begins the third Pada.

Now its meaning is stated- "Thus all the words usually denoting other persons and things (than Vishnu)

have their main application to Janardhana only". This verse of three quarters quoted ahead has been dragged here for back reference. The particle च means अपि (तदन्यत्र च वाचकैः). This तद् refers to Vishnu from previous context. 'Even Reference to other things' necessitates copulation with Vishnu or तद् may be considered as तत्र, an indeclinable ending in the locative. So the whole phrase means 'तत्र, 'meaning in Vishnu' and अन्यत्र means 'other things. Words referring to these two things; hence words "applying to both Vishnu and other things". Now the verse means words of double application on the virtue of the treatment of word in the two previous padas or words, having application to both Vishnu and others on their own merit as things are found used in common in some other shruties— both of the nature of names and marks, are shown here as referring to Janaradhana alone and not to Vishnu and others', by the primary way of interpretation.

Thus the whole discussion melts down to this— The sutrakara settles the samanvaya of words, that are popularly known to convey both the senses of Vishnu and other things, in Vishnu alone exclusively. All words are not only popularly known to convey the meaning of other things, by usage but they connote the sense of other things by their intrinsic power of connotation.

In the second pada in the अदृश्यत्वाधिकरण, Vishnu was described to be bereft of visibility. The person

endowed with this invisibility is stated to be in Atharvana as अमृतस्पैषसेतुः which means that he is the means of getting Mukti or release from bondage; he being the subject of higher Lore which is knowledge itself conducive to this Mukti. In the shruti तमेकं जानथ it is affirmed that he is the support of द्यु, भू and others. And it is definitely known that this support of heaven and earth is not Vishnu. On the other hand he is said to be रुद्र or प्रकृति or वायु in such parallel shruties as आकाश एव तदीतं च प्रीतं च, वायुना वै, रुद्रो नावलेकाधारः or still in such other shruties as बहुधा जायमानः it said to be Jeeva on the strength of a mark of being born many times (बहुधा जायमानः) the words Rudra and others in parallel shruti, denote Rudra and others by convention and one most ancient of them is the support of Heaven and Earth and not Vishnu. Hence the sutrakara posits and argues द्युश्चाध्यायतनं स्वशब्दात् in seven sutras, which comprise this Adhikarana. The substance of this Adhikarana is summarised in सर्वाश्रय in अणुभाष्य.

The verse of three quarters तदन्यत्र च वाचकैः and लिङैः सर्वैः युतः स हि should be construed with all adhikaranas of this pada. च at the end (सर्वशब्दश्च) is used to express- 'exclusiveness' (अवधारण) and तत् in this verse carries the sense of तस्मात्.

In the shruti यस्मिन् द्यौः पृथिवीं चांतरिक्षमोतं मनः सहस्राणैश्च सर्वैः one is said to be the support of heaven and earth and that one is Janardhana stated before in विष्णावेव ओतश्च. Therefore that Janardhana only most

primarily denoted by words in shruties though openly conveying others (Than Vishnu) in such shruties as तमैवेकं अन्तं नो प्रकृतिं वायुं or Rudra.

But why the support of all should be Vishnu? Because लिङ्गैः सर्वैः युतः he is endowed with all the marks which is inclusive of other reasons or with such marks as आत्मश्रुति (Statement of Atma) हेयत्वानुक्ति (absence of statement of condemnation) (Statement of non-condemnation) and the destination of the Muktas or the released—such as are mentioned in context like जानथ आत्मानं. One endowed with all such characteristic marks is Janardhana the support of all only, or these characteristic marks are well known to belong to Vishnu in quotations given in Bhashya. Thus you should suppose that there are two ways of construing, ahead.

It should not be objected that there is opposition from the parallel Shruties. For तदन्यत्रवाचकैः which makes it clear that all words like रुद्र, पिनाकी and others which occur in the parallel Shruties and the words (जायमान) in the topical sentence and appear to refer to others than Vishnu, mean Vishnu (जनादन) only primarily through the modes of derivation of the wise and the convention of the Puranikas.

No doubt we get by purposeful repetition सः विष्णुः yet जनार्दन is mentioned with a purpose. The word Janardhana reminds us the Smriti that words like Rudra and others can be made to refer to Vishnu through the

mode of derivation of the great and convention of the Pauranikas—Rudra is derived as रुजं द्रावयते यस्मात् तस्मात् Rudra is Janardhana because he cures the disease. So also he is said to be the abode of the released. It is also suggested that Janardhana is one who is unborn and crushes down Samsara or worldly life, which reminds the Smṛiti— अजायमानो बाहुधा व्यजयते (Though unborn is manifested again and again). Again the Smṛiti जुष्टं यदापश्यति अन्यं ईशं अस्य महिमानं इति बीतशोकः is suggested which means that “one who realises him to be different from Jeeva gets released”. Here is mentioned that one who is convinced of difference between Jeeva and Deva has his worldly cycle destroyed. So no identity of Jeeva and Isha need be doubted as there is clear mention of Bheda. Here the word ईश is जनार्दन because there is the mark of liberator. Some times the Purvapaksha consists of many alternatives. To reject it the word क is used.

## TANTRADEEPIKA :

### द्युभ्वाद्यायतनं स्वशब्दात्

In this Adhikarana the mark सर्वाधारत्व is shown to be applicable to Brahman or Vishnu. तत्तु is to be annexed here from 'previous context. “Support to heaven and earth” mentioned in the Shruti यस्मिन् द्यौः पृथिवीं चांतरिक्षम् is that (तत्तु) i.e. Brahman only. But it is not either प्रकृति or वायु or रुद्र or जीव. Because the word स्व (आत्मा) is used. In Shruti the word स्व is

not found hence its synonym आत्मा should be taken, just as the synonymy of राज is used in the Sutra of Panini सभाराजाऽ मनुष्य पूर्वा (The Tatpurusha compound having the synonym of राज for its first member and सभा for its last, is in neuter gender. For the word आत्मा is used in तमवेकं जानथ आत्मानम्. There is also a point in using स्व instead of आत्मा in the Sutra; स्वस्य ब्रह्मणः एव शब्दात् because the word belonging to Brahma only is used. As the compound can also be dissolved in the manner shown, the peculiarity of स्व is indicated. Though the word तत् is used yet the peculiarity of the word would not have been brought out.

### मुक्तोपसृप्यव्यपदेशात्

द्वेकयोः द्वित्व एकत्व वचने. Here in the Panini sutra in the place of द्वित्व and एकत्व द्वे and एक are used. In the same manner in this sutra उपसृप्य is used for उपसृप्यत्व which means fit to be attained when there is no other as fit as this to be attained. So this rule is not contradicted in any other attainable than this. In अमृतस्यैषसेतुः the word अमृत refers to मुक्त or released soul; therefore आत्मा cannot be any subordinate soul, as he is declared to be attainable by the released souls. In the sutra the word मुक्त is used in the place of अमृतसेतु in the sutra, in order to elucidate its meaning. This is the method of construing in other places also. Why cannot this अमृतस्यैषसेतुः be either Rudra or Prakriti?



For there are vedic citations like रुद्रोवाव लोकाधारः. 'भूतंचभवच्च भविष्यंच' which refer to both these. As reply to this query the next sutra follows :—

### नानुमानमतच्छद्वात्

There is द्युश्वाद्यायतनं and अनुमान is derived from अनुमीयते इति अनुमानं or it is also derived from अनुमान and शैषिक अणिकृते from the Sutra शेषे the termination अण् is applied). The systems of Sankhya and Pashupata build their shastras on the virtue of inference mainly and their ultimate Reality is prakriti and Rudra respectively. But either this Rudra or the Prakriti is not the support to Heaven and Earth. For there are no words like Bhasmadhara, Triguna mentioned in Shruti. But accepted words like Rudra and Pinaki refer only to Vishnu (अयनामन्तांगतिः त्रिष्णुः ) and hence they are not words belonging to them. This statement अतच्छद्वात् runs paralld to अतद्धर्मात्. The sutra नानुमानं is used to signify both Rudra and Prakriti or to indicate the prima facie reason as explained in Teeka, or to show that their Agamas mentioned as authority are not accepted as valid or to show, as will be done, that there is another method, or instrument of proof.

Why should not जीव and वायु be taken in their primary sense here ? Because the word जायमान being born' is the characteristic mark of Jeeva. And there is the shruti like वायुनावैगैतमे. To this objection the reply is :—

### प्राणभूच्च

Here the word न and the reason स्वशब्दात् and others are important. And वायुश्च is annexed. The ultimate meaning is that जीव and वायु are not the support to heaven and earth on account of the use of the word आत्मा for the reason that he is the attainable to the released souls, and for the reason that there are no words referring to them. The word जायमान refers to Vishnu when taken in the sense of manifesting himself. In this sutra instead of जीव, प्राणभूत् is used just to show the Prima facie view that in the shruti सहेप्राणैः there is reference to जीव (by the word प्राणभूत्). The sidhanta meaning (उत्तरार्थ) is derived by derivation and division just as in Vyakarana रजेश्च is mentioned in a separate sutra for the facility of elucidation. In this shruti there is only the mark of Jeeva; because the identity of Brahma with Jeeva will be refuted. Hence the use of it with the word स्व. As the word which expresses both is not contradicted, let there be identity of both. But this proposal is unacceptable; for

### भेदव्यपदेशात्

In (जुष्टयदापश्यत्यन्यमीशं) When he sees the praiseworthy God as different (from him), as jeeva and Brahman are said to be different (from each other) their identity is not Possible.

But why ईश should mean Brahman so that their identity is possible ? The reply is—

### प्रकरणात्

Two lores should be studied (one lower and another higher) and Brahman is the subjectmatter of higher lore. As the subject matter belongs to higher lore from the beginning we can easily guess that the context is that of Brahman. Hence ईश is concluded to be no other than Brahman. Now he shows that difference is established not only on the strength of shruti but also on the virtue of characteristic mark.

### स्थित्यदनाभ्याम्

There is no identity. Now स्थिति is sustenance without depending upon the fruits (effects) of (anterior) Karma. अदन is sustenance on the fruit of anterior Karma. For these two reasons Jeeva and Brahman cannot be said to be identical. The fact that Jeeva with the fruit and Ishwara without the fruit of Karma find sustenance is corroborated by the shruti अन्यः पिप्पलं स्वाद्वत्ति अनश्नन्नन्यः परिचाकसीति the one Jeeva, eats pippala fruit as sweet, the other without eating, shines resplendently on all sides) which states the conditions of eating and non-eating of Jeeva and Isha. In shruti eating is mentioned first; so in sutra the wording should have been अदन स्थिति but the order is reversed because स्थिति belongs to Isha claiming

reverential privilege and grammatical priority of having a few syllables.

Here नानुमानमतच्छब्दात् should be repeated and and construed. The meaning would be. "Inference does not warrant us the unreality of difference; contrary to it, it posits" अतत्-- 'not that' signifies the reality of difference "and ultimately means" as there is verbal proof that difference is real, and as there is not verbal proof warranting the inference. This is another interpretation which fully refutes the theory of unreality.

### NYAYA MUKTAVALI :

According to the rule of policy that one should vanquish first the most powerful of the opponents (महामल्ल भग्न्याय) all words of the nature, of names and marks mostly used to signify things other than Vishnu, are shown to apply to (समन्वय) Vishnu previously. Now words signifying both types are taken for showing their application to Vishnu, which are of the nature of names and marks. द्युभवाद्यायतनस्वशब्दात् we heard in Atharvana" यस्मिन् द्यौः पृथिवीचांतरिक्षं ओतं मनः सहप्राणैश्च सर्वैः । तमेवेकं जानथ आत्मानं about some द्युभवाद्यायतन. Now the question is whether he is Vishnu or one of Rudra and others. The Purva Paksha view is that it is Rudra or Pradhana or Jeeva. Ragha-vendra quotes shruties which up-hold the respective deities as the support of heaven and earth. He also quotes parallel shruties. Then shruties which refer to

Vishnu are not in as great number as the shruties which show the names and marks of Rudra and others. Hence the statements about Rudra and others are more powerful. Besides Vishnu statements stand discredited on account the exclusive mark of being born (belonging to Jeeva) contradicts the Vishnu Statements. Nor can you argue that Vishnu has the exclusive mark of being the subject topic of the higher lore परविद्या अथपराययात-दक्षरमधिगम्यते. Thus without any contradiction of both let there be identity of both Jiva and Isha. Just as the mark of Vishnu cannot be applied to Jeeva so also the mark of Jeeva cannot be applied to Vishnu.

Now the sidhanta runs thus- Because the word आत्मा is used (आत्मानं) and it is said to be the resort of the released souls (अमृतस्यैषसेतुः) which both constitute exclusive mark of Vishnu and because words peculiarly referring to Rudra and others like Bhasma-dhara or Ugra all conspicuously absent and the words like Rudra and others in the parallel statement are shown to apply to Vishnu derivatively (रजद्रावयतेय-स्मात्) as shown in smriti, and because even being born which is nothing but 'manifestation' as explained in the shruti अजायमानो बहुधाव्यजायते is the attribute of Vishnu; For even "being born can be converted into manifestation, which is a sort of divinised birth on the strength of the shruti अजायमानो बहुधाव्यजायत (though not born yet many a time had a peculiar type of birth viz. manifestation). So that the attribute

जायमानत्वं (being born) may very well belong to Vishnu; and again because he is the subject topic of the higher lore as mentioned in shruti द्वेविद्येवेदितव्ये and he is declared to be different from Jeeva in the Shruti जुष्टं यदा पश्यत्यन्यमीशं जीवः eats the fruit of karma as sweet while Isha is immune from it and hence their situations also are different and hence identity is impossible and it is conclusively proved that Dyubhva-dyayatana is Vishnu. The ultimate result is that there is the objection raised that it is the support of heaven and earth is something different from Brahman, then the one endowed with invisibility and called Akshara is also different from Brahman, and that this includes the reply to this objection.

### **PRAKASHA :**

This pada must show its affiliation to the Adhyaya and that affiliation can be established only through samanvaya (which is the main topic of the first Adhyaya). Now the consequential affiliation to the previous two padas is to be considered. But the topic of samanvaya of all words of the nature of names and marks is dealt with in the two padas; and there is no other type than words of Name and Linga. Hence the objector contends that attempt in this Pada is vain and to no purpose.

But this Pada has a purpose to serve. In the previous two padas a doubt was entertained that all words of the nature of name and mark which are

known popularly to refer to others than Vishnu; cannot only others and then they are proved with reasons to refer to Brahman. Then in order to respect both popular usage and the reasons, adduced, let them refer to both. This sort of doubt is raised only by reading the first two padas. Hence that doubt or objection is taken up for critical discussion here in this Pada. So the thought-link is the curiosity of hearers. What that doubt is, is expressed in the verse.

According to the reasons adduced the names and marks referring to Brahman only are implied; and not referring to others also; yet reference to others is warranted by popular usage. These two references jointly offer for consideration of the words referring to both. Really speaking reference to others is vouchsafed by popular usage. Thus the objection that reference to others is refuted previously in sutras like नेतरोऽनुपपत्तेः and other's, stand, made more clear. Or the sutras like नेतरोऽनुपपत्तेः only deny the words having reference to others; yet their innate power of reference stands unaffected and that verbal power which has survived the contradiction revives reference to both. And when this universal reference is called forth many unreasonable and anti-reasonable situations arise. Hence the third pada has scope for consideration. So on account of similarity of shruties or similarity of the innate power of reference, before this the reference of imports of words to Brahman alone was decided. And the power innate in words has not been considered.

Thus though reference to Brahman only is decided, still the exclusion mentioned in तत्तुसमन्वयात् remains un-explained and objectionable and that is explained in the third pada. This view is enlarged and explained in Teeka by describing the Phala.

Now what are those words that have been charged as having a usage? And how is that possible when that is easy to complain in every Adhikarana previously if they are known to refer to both on the strength of the reason previously adduced and popular usage and the reason, the mark of Brahma being easily adduced in every instance?

It is stated in Annvyakhayana- that there the doubt that there is reference to both is removed in the third Adhyaya third pada, by referring the words to Brahman. Because the words which are known to refer to others and which are of the nature of names and marks, are shown to refer to Bhagavan in the Previous two padas. By implication what is said in sudha should be taken for granted. Sudha states that when the words are said to be known to refer to others by popular usage, it is doubted that they apply to both in order that this double application might not be contradicted.

But the meaning of अतः also is 'on account of the commonness and other things in the form of commonness of essential cause of application available in other shruties. Otherwise you know that there would be no corroboration to the statement made in all places.



Now how was this doubt cleared ? Chandrika quotes which succinctly summarises the whole argument thus— It was said that therefore application to both words and marks would result. This constitutes the doubt and in order to clear this doubt, looking to the presence of words along with marks in both the cases, reference to Hari only and to others not primarily is made. These words and marks are found to occur apparently in both the cases— in Hari and in other places on the strength of reasons quoted previously and popular usage. They seem to occur in both the cases on account of the sameness in other shrutis or occurrence of the someness based on the cases. They are found to refer primarily to Hari specially bearing direct import also.

Thus the thought link of Pada is shown. Now the topics of the respective Adhikaranas mentioned in Anuvyakhayana are noted here. These are explained according to Nyayavivarana. Distinctions between the topics of the Adhikaranas also is shown. Here words of the nature of names and marks are shown to refer to Vishnu. In Anuvyakhayana the topics of Adhikaranas of this pada are put together. Here are 14 adhikaranas; but only 12 are named ? This is because देवताधिकरण and अपश्चादधिकरण are casually brought here in the Adhyaya devoted to samanvaya. Hence the two Adhikaranas have not been mentioned here. Therefore at the beginning in the Tika samanvaya is said to be प्रायेण 'mostly'.

In the Adhikaranas like अंतरा and others in Chandrika reference to Vishnu is established on the strength of those respective Lingas or marks. But the reference is not shown to be primary. Following this line of thought with the help of marks which rule this pada all the Lingas no doubt are shown to refer to Vishnu; but the reference is not proved to be primary; following this line of thought with half of marks which rule this Pada to be primary the word जायमान taken derivatively (य एषोत्तश्चरत्तेवहुधाजायमानः) meaning a mark, refers primarily to others only; and taking pride that there is no Linga of Vishnu to induce giving up of primary meaning or with confidence that even if there be one it might be surely made to refer some how to others. Prima facie view can surely be presented. 'Popularly known to refer to other's involves the aid of the company of others that are well known to refer to others but 'Popularly known to refer to both' requires no such aid and preference is shown to that which needs nothing.

Here an instance is quoted. In "यद्योन्यां यदुत्तरयोः सायति" the word उत्तरा means the meaning of Rik quoted in the book Uttara and not the meaning of Rik cited in Northern country. Because it needs the preceeding of Rik cited in Northern country. Because it needs the preceeding one while the one quoted in the work called Uttara needs no such thing.

But if you give preference to those that are not dependent on others then in सर्वत्रप्रसिद्धोपदेशात् the

सर्वगतत्वं mentioned there in, will conform to it; there will be no 'Popularly known to refer to others with the aid of others; But this objection is squarely met out with the statement that in Prima facie view the सर्वगतत्वं or omnipresence in the form of अर्भकौकस्त्वं is not warranted by any shruti; so it has no reference to both intrinsically (depending upon itself) or the definition of reference to others involves the absence of balanced weight in parallel shruties. That is not to be found here; but it is found in Antrayamitva. Hence Dyubhvatatanatva has reference to both.

'Reference to other's (अयत्नसिद्धत्वं) which is usage to signify others, is to be defined by substituting स्वतः in the place of श्रुत्यादितः that definition is not found here. But it is found in the former case.

Still another alternative is put forth. Words like Sarvagata and others, like the words Indra Akasha and others, have been popularly used in the meaning of others, on their own strength and in association with words that are popularly used with reference to others, so that द्रुष्टवाद्यायतन and others might be used in the sense of others in association with others (referring to others.) The instances are shown to refer to others on their own strength.

For instance—Brahma is not an enjoyer; is perfect, has no activities to his credit. Hence he cannot be all pervasive in the form of residence in small places (अर्भकौकस्त्वं) and consumer and the enjoyer of the fruits

of his own action. For 'to be inside' is a temporary action and is not compatible with inactive Brahman. All pervasiveness is inconsistent with Brahman so these are found in others. And the word Vaishvanara then is used referring to Agni as it is found in Agni sukta. This does not run contrary to Tika. For in Tika though ubiquity (सर्वगतम्) is associated with Aditya shruti, it is said to refer to others which only meant to signify others in general automatically, yet it showed that it refers to Aditya in particular.

Thus in coming Adhikarana as you must be able to show inclusiveness in the pada, differently as it suits the context Raghavendra illustrates the truth of this statement with particular examples. In Bhumadhikarana the name 'Bhuma' is found identically synonymous with the name Prana, (in प्राणोन्त्क्रामति) which is exclusively used in shruti to refer to others on the strength of the mark of emerging from the body (उत्क्रमण) in Aksharadhikarana, the word Akshara is said to refer to others on the strength of the mark of being the support of Chandra and the mark of being the name of shree. In Ikshati Adhikarana on the strength of the mark of under-going modification as stated in the shruti बहुस्यां प्रजायेयम् and on the strength of the name of sat (सत्) reference to others is proved. And in Daharadhikarana the residence in the lotus like heart as stated in the shruti called Akasha shows reference to others. Thus we must infer that inclusiveness in the pada (Anyatra prashidha) is sought in four ways. As

it is not possible always to find similar statements in parallel shrutis, it is said that inclusiveness should be shown differently as it suits the context (यथासंभवम्).

Thus proving that Teeka shows only relationship of inclusive-ness in the Pada, now Chandrikakara goes on to show that an unintelligent doubt is raised that the Teeka of Bhashya which in the pada Adrishyatwadhikarana showing the sangati or relationship with shruti is not correct; if that is so it shall have to follow it without any intervention. Now this doubt is dispersed. Really speaking that the relationship is phala or purpose, is stated. Sangati (संगति) actually means purpose. As in Anandamayadhikarana some sort of relationship with whatever, not necessarily without intervention, is to be established. Or in order to remove the understanding of the students that the last Adhikarana of the previous pada is to be related with the first Adhikarana of the next pada as a rule, that was stated as reminder. But if there is such a relationship it must be necessarily shown.

This sort of discussion is also meant to refute the view of Shruti Prakashika (a commentary on Ramanuja Bhashya), That in the previous Adhikarana, Paramatma was stated to be related to Dyau and Bhu. But something other than Paramatma seems to be related to Dyau and Bhu. This Adhikarana is based on this doubt. That is how the relationship is shown. This sort of sangati now stands refuted. For thought link can be established through the chief Hetu or reason of

the Adhikarana and hence one need not take recourse to the general relationship to establish it.

Now the Teeka propounding विषय or subject matter and संशय or doubt are elucidated upon. Vishya is the support of the sky and the earth. The shruti begins- "Two lores are to be studied- lower and higher", and proceeds to state- "In whom the heaven the earth, and the sky are fully filled along with mind all vital airs and him alone you should know" and many others. There the subject of discussion is the support of the heaven and earth and mind and vital airs. In the sutra आयतन the substantive is mentioned; but it should be construed as a Linga or हेतु hence here it is stated (आयतनत्वस्य) as an abstract noun. In this one of Rudra or Prakriti or Vāyu or Jeeva finds support. This explains the implication of अन्य mentioned in the Teeka. Rudra is the chief among them and hence he is meant to be referred in the Purvapaksha by the word स्व in the sutra.

But if in the Teeka though Plural number is used, here it is (आयतनं) in Singular. If the alternatives in the Purvapaksha are many how the mark has reference to only (उभय) two? It will have reference to many. This objection is warded off by stating that though there are many alternatives in Purvapaksha view yet they are grouped into one as the alternatives of Purvapaksha. Thus singlar is justified even in Purvapaksha view.

Here in Bhashya and in Tattvapradeepa and Sanyaya Ratnavali the Chief alternative is said to be

the support of Heaven and Earth, or its refutation. But both are not justified. Yet in Teeka it is stated that the word स्व in the sutra being synonym of जल does not refer to Prakriti or Jeeva. And according to Vishnu Tattvavinirnaya the chief alternative is mentioned and on the strength of that here also it is implied by the use of the word आदि.

Thus the parts of the sutras कथ्यस्यायत्तनं, नानुमानं, प्राणभृच्च supply in the syllogism the Pratijna (Particular enunciation 'Socrates is mortal) and the parts of Sutras like possible doubts. In आत्मशब्दादयः in Chandrika the word आदि includes the mark of मुक्तोपसृप्तत्व on the strength of the shruti अमृतस्यैषहेतुः and the context of Brahman तमेवैकं जानथ आत्मानं which states non-condemnibility of it (अहेयत्व) or absence of condemnibility or condemnibility of others. Thus the word आदि includes marks, contexts, or parallel statements. The sutra अतच्छ्रद्धात् supplies the doubt which is cleared by the Hetu expressed in this sutra.

On the strength of the shruti. रुद्रोवावलोकधारः which is a parallel statement, the doubt should comprise the two alternatives; whether this parallel statement suits the reference to Vishnu or not. And for that purpose the words Rudra and others in the parallel statement have exclusive reference to Rudra or they also refer to Vishnu. Still according to the explanation given in Teeka and according to the explanation to be given, of the parallel Shruti, though strong in itself yet set at naught

by Vishnu parallels, the Rudra parallel is revived into life by the mark of recurring birth (जायमानत्व) or by the intention of showing contradiction from the context, or just to show implication, the doubt is shown with the alternative of recurring birth; whether recurring birth finds good meaning with Vishnu or not.

The prima facie View results in the decision that the support of the heaven and earth is Rudra only for the following reasons :- 1) If birth means encasing ourselves with a body- which is in-consistent with Vishnu who is ever bodiless 2) The word Atma can be made to refer to Rudra in a secondary mode and lastly 3) There is the strength of a parallel statement. When reasons prove contrary, the support of the heaven and earth, as in Sidhanta, is Vishnu. Thus conclusions bearing different results are clearly stated. No doubt in Teeka it is doubted that Atma is used in secondary sense on account of the attribute of recurring birth running counter to it, and no accessibility to the released. On the other hand in the sutra मुक्तोपसृयव्यवदेशात् the very accessibility to the released, forms a strong reason for the use of Atma in primary sense. Still here the words like Atma (in plural number) are said to be used in secondary sense on account of the mark of recurring birth, though shruti is primary in its reference to Vishnu, and yet becomes secondary, being opposed by the mark of (recurring birth) a Jeeva. But if this doubt is entertained by the same rule, the mark also will have the same fate and on the strength of the mark of recurring birth words



like Atma and others will be secondary in meaning and hence the use of plural number is justified. -

But in Teeka it is stated that in the Sutra सुक्तोपसृप्यव्यपदेशात् no copulative particle च is used. And to justify this absence such a statement is made. Though here after the consideration of Vishnu, for the same reason- the consideration whether the word Atma and others can be made to refer to Jeevas like Rudra and others or not, the consideration whether the oneness of Jeeva and Vishnu should be resorted to, on the strength of exclusive evidences in the context proving both Jeeva and Vishnu, or the consideration whether distinction between Jeeva and Vishnu can be established on the strength of such Shruties as अन्यमीशं or the consideration whether the word Isha is some one other than Vishnu or on the strength of the context, Vishnu himself—thus a series of considerations of doubts that are to be cleared by Sutras propounding Bheda or difference are fit to be entertained, yet these considerations are not expressed; because they are apparently clear or because the doubt of Identity or oneness is not common to all the four- Rudra and others, as is going to be explained in the order of the Sutras or the considerations that the doubt entirely depends upon the exclusive mark of Jeeva viz., recurring birth; is almost mentioned when the consideration of exclusiveness is stated. Or the alternative whether the word Atma and others are secondarily used tends to mean the identity of Jeeva and Brahma or Vishnu. So it is stated in

Teeka- "Jeeva and Isha are identical because the characteristic mark of Brahma is found in Jeeva also". Therefore that consideration also is undertaken, in elucidation of the statement in Teeka that "The Prima faci view is that the support of Heaven and Earth is either Rudra and Prakriti or Jeeva or Vayu so that the Purvapaksha with four alternatives along with three parallel statements is raised.

The Shruti रुद्रादेव is stated to prove that Rudra is the support of heaven and earth. The Shruti प्राणानाम् is stated to prove that Rudra is the support of Prana. In Teeka and Bhashya the statement प्राणानाम् is stated first though the sentence which is stated first elsewhere is stated here afterwards, in order to supply the form of Linga in the topical sentence (विषयवाक्य) according to the order and रुद्रादेव is stated first.

Though this was sufficient the sentence is stated, as it is done so in Bhashya or there being many marks and statements about Rudra, this is done so in order to show that Vishnu is more strong on account of parallel statements.

There being many readings, Raghavendra recommends the reading of रुद्र as the vocative singular, as the best of all. Not only is it genuine but it yields good meaning. So in the Second Sutra तदभिध्यानादेव as stated in the Teeka the Shruti is explained having the recommended reading. "Oh Rudra you are the support

and end of Prana. You being such enter into me". That भूतभवत् and others form the warp and woof of Prakriti which is worded as Akasha.

According to Teeka here भूत is made to refer to Pradhana though in Aksharadhikarana the word Aveasha is made to refer to Chit Prakriti in Prima facie view.

Here प्राणाः mean इंद्रियाणि or sensēs; and प्राणिनः are embodied persons. The दिव्यानि or things belonging to heaven (दिविभवानि) and they are desire-yielding trees. The लोकाः are भू and others. And those who rule over them are लोकिनः. The अलोकाः are वैकुण्ठ and other worlds. And अलोकिनः are those released souls that reside there.

In Teeka though it is said that many births are attributed to him, all that amounts to showing the characteristic mark only. Many births in the form of assumption of many insentient forms is refuted in the Kshatyadhikarana. As the desired thing is realised merely by the mark of birth, the word बहुधा manifold, only serves to give greater strength to the statement. This amounts to saying, according to Teeka, that the strength of parallel statement of Rudra overrides the strength of the parallel statement of Vishnu, similarly it is fair to say that the parallel statement of Vayu is not set aside by the mark of recurring births.

Now though the statement that "Vishnu is now to be the support of heaven and earth" Proves on the strength of parallel statement that Vishnu is doubted

to be the support of heaven and earth. Then no contradiction should be shown depending upon the mark of recurring births. But according to the method already referred to when the more powerful parallel statement of Rudra sets aside the parallel statement of Vishnu, the parallel statement of Vayu uncontradicted, proves Vayu to be support of heaven and earth.

But you should not object to this with the argument that even like Vishnu Samakhya, (Parallel Statement) the Vayu samakhya also is opposed by the Rudra samakhya does not stand applicable here. For if that be so by the mark of recurring birth of the Vishnu samakhya is going to be exploded, then by the Rudra Samakhya uncontradicted, the Vayu samakhya is contradicted and both of them are not able to stand here in working capacity. Then all the three samakhyas beginning with Rudra stand equal to Vishnu samakhya as Rudra samakhya is proved to be capable of having other meanings (सावकाश), and as Vishnu samakhya cannot be contradicted by any of these samakhyas beginning with Rudra, Vishnu Samakhya stands discredited by the mark of recurring birth which is found inapplicable to Vishnu in any way. Thus Vishnu cannot pose as the support of heaven and earth. Then you shall have to admit that by the strength of the mark of recurring birth applicable to Rudra and others, being contradicted, there will be no inequality of strength among the three samakhyas; and the three alternatives of Rudra and others of equal

strength depending upon the mark of recurring birth which is common to all Jeevas, the alternative of Jeeva can very well claim to be the support of heaven and earth. If you construe them the statement in Teeka that the mark of recurring birth contradicts the Vishnu samakhya also agrees well. But this is not fair. For this runs counter to the previous statement in Teeka that Rudra samakhya has exclusive reference to Rudra with the help of the marks like 'one who kills' (killer). It also opposes Anubhashya stating that there are many words characterising a mark. As will be stated "the parallel statement also is exclusive in references". Hence there will be no scope for other references. If so how then there would be scope for Prakriti and Vayu? let it be granted that the statement referring to Vishnu is made by the ignorant, It cannot be necessarily taken for granted that only one is there who sides with Purvapaksha. As in the second Adhyaya in the first Adhikarana (स्मृत्यधिकरण) there may be many who hold the prima facie view.

Now in spite of all this, even though the Vishnu samakhya is being contradicted by Rudra samakhya yet many contradictions based on the connotation of Vishnu by the context will not arise and moreover Rudra samakhya allows other interpretations. Thus prime facie view based on samakhya is strongly objected. Chandrika Kara states thus that the context is that of Vishnu as it is he who is the subject matter of higher lore in द्वेविद्येवेदितव्ये. Again there is the mark of

Vishnu that he is accessible to the released. These two together irrevocably put aside the claims of Rudra samakya. Raghavendra elucidates this statement of chandrikakara thus :- Though in Teeka it is stated, "It is Vishnu because he is the subject matter of higher Lore (परविद्या विषय) and this the mark of Vishnu". Still this mark or Linga is stated in the beginning (उपक्रमे) and that Linga according to the law stated in the Sutra शब्दादेव establishes the topic of the context (The rule being "Shruti Linga or Vakya, when stated at the commencement and the conclusion, is Linga because it settles the topic of the context"). Because the commencement endowed with that Linga will have that context and this is in conformity with the Sutra प्रकरणात्. Therefore the Teeka proceeds on the Sutra प्रकरणात् "According to द्वैविध्यं वेदितव्ये at the commencement the topic of the higher Lore is stated and hence the context certainly belongs to Vishnu". Thus Vishnu Linga overrides the claims of Rudra Samakhya, just as in the 4th Pada in the Sutra आत्मा प्रकरणात् it is the context which quashes the claims of Samakhya. There the context is offered by "य आत्मा अपहृत्तपाप्मा and it successfully contradicts the Samakhya सतेजसि सूर्येसंपन्ने and establishes that the divine Light attained (परंज्योति रूपसंपद्यते) is nothing but Vishnu. Or another instance may be quoted. In the Dahara Adhikarana Linga contradicts Samakhya. There also the Linga 'immunity from sin' (अपहृत्तपाप्मा) contradicts the Samakhya in

तस्यांते सुषिरं सूक्ष्मं the one on the lotus of heart is Vishnu only as he is the support of all. This does not connote Akasha and others.

Here 'others' includes context the inclusive principle being 'connotation' or another explanation is offered. 'Others' mean 'the topic of higher Lore' and 'others' implies the Sutra अदृश्यत्वादि गुणको धर्मोक्तेः.

But why should not strength or otherwise be settled by the principle of affection and non-affection by the flaw of आनर्थक्य or futility? So here it is contended that there is no such flaw.

जायमानत्वं also some how can be construed with Vishnu as explained in (आत्मान आकाशः संभूतः) the birth of Akasha. It is also explained in Nyaya Vivarana that the birth is only manifestation.

Raghavendra here quotes others who tide over this difficulty in some other way. 'यस्मिन् द्यौः' and 'others' are not to be found in the context of Brahma. Based on this supposition they begin this discussion. Some others still state that no doubt द्वे विश्वेवेदितव्ये is to be found in the context of Brahma यस्मिन् द्यौः has not the context of Brahma as there is the mark of Jeeva, recurring birth. Hence Jeeva is the context. Thus they take recourse to the difference of context in order to justify Prima facie view.

Both these methods are not logically sound. The only way open to us is that exclusive mark vanquishes the claims of context and others and the whole of the

context belongs to other than Vishnu. This is the accepted opinion of the Teeka on the Bhashya. To uphold this view the Chandrikakara proceeds.

No doubt Linga and Prakarana when join hands gather greater strength to set at naught what Samakhya teaches. Still the exclusive mark of Jeeva to lead the meaning is not contested; hence the Prakarna and the Linga of Brahma shall follow the dictates of the powerful Linga. But the claim of exclusiveness in the mark of Jeeva (जायमानत्व) is disputed as already shown. Birth in a different manner is consistent only with Jeeva and जायमान means only manifestation. This objection is set aside by Chandrikakara thus जयमानत्व easily allows the other interpretation because 1) Death and Birth are to be uniformly found in one place and death meaning the disintegration of body is possible only with sentient beings; and 2) because Shruti upholds the view that birth is possible in the case of sentient beings. Hence जायमानत्व cannot be argued as ameanable to other interpretations; All this amounts to saying that the attribute of 'Protector of all' is not compatible with that of 'Protected by some'.

Now again it is objected that birth is heard in Shruti as belonging to Brahman also as in अजायमानो हृद्भाविजायते. But this objection is not sound; for this description suits well Jeeva. For he is not born in his real essential form. He is born only through his body.



Therefore as birth is out of question in the case of Brahman it is only the decisive mark of Jeeva. But how this mark which is confined only to Jeeva is extended to Rudra? Because the Samakhya that propounds Rudra stands contradicted by Linga and Prakarana as stated before. The reply is that the Samakhya as stated in Anuvyakhayana and Nyaya Vivarana also is exclusive in sense. No marks of Vishnu are mentioned there and the words Rudra and others cannot be made to mean Vishnu according to the rule of interpretation stated in Antaradhikarana. Thus Prima facie view that Vayu and Prakriti are the support of heaven and earth also, should be explained as the Prima facie view of Rudra and Jeeva. For Pradhana is the material cause of all and hence its universal support is justified. This is corroborated by Kepila Smritis and its validity is not questioned. For its validity can be inferred of the sentence which states its universal support quoting the instance of a sentence containing a fruit that can be realised. Vayu is famous for the support of Prana. Thus you must depend on the Purvapaksha view.

Then the question arises as to what about Shruti Linga and Prakarana. Reply to this question is found in the fact that the word Atma should some how be made to mean Jeeva by the mark of exclusive application and recurring birth. 'Some how' is explained by Raghavendra as 'even by advocating identity of Jeeva with Brahman'.

After this Purvapaksha argumentation, begins the Sidhanta propogation. First of all it will be shown that the characteristic mark of Jeeva viz., जायमानत्व can be easily made to apply to Brahman. This has been well explained in Bhashya. Here first of all the exclusiveness of Jeeva Mark stated in जायमानत्व has been the cause of different application in the case of स्वशब्दात् which is the reason in Sidhanta along with others. Therefore they are said to be ameanable to different meanings. And it is on account of this flexibility in yielding meaning that they are accepted as logical grounds or reasons, and not otherwise. Accepting this view as suggested by the sutra अतच्छब्दात् many types of birth are mentioned as in अजायमानोबहु धाव्यजायत "Just as the birth or creation of insentient matter is different from sentient living being so also the birth of Brahman is altogether different from these two types of birth" For जनि in the case of matter is only modification while जनि in the case of living being is the contact of a body. This is fully explained in the sutra ज्ञोतयेव. Brahman' birth also is warranted by evidences and it is manifestation which is explained as 'though bereft of the contact of bodies, Brahman manifests himself at his sweet will in many forms like Mastya Kurma Varaha and others. This is further explained that he exhibits his own body which is eternal blameless, consciousness and bliss. This is

Vishnu's birth and no other's. Raghavendra gives some more quotations from Brahmanda Purana to give us a clear concept of Vishnu's birth. But though he is not contaminated with blemishes he is represented as subjected to misery, ignorance and exertion just to delude the devilish minded.

Even अजायमानो बहुधा व्यजायत Shruti refers to Brahman only. For there is the mark of Brahman which is 'the subject of knowledge that leads to Mukti.' And the context also proves the same thing. Because it is found in Purushasukta which is well known to describe Vishnu. This topic is fully discussed in the preceding Adhikarana and in Chandodhikarana and in Bhashya. Let us concede that the जीवलिंग has reference to other things. But what next ? Thus following आत्मश्रुति the mark जायमानत्व should be considered as subordinate. For a mere Linga is weaker than a clear statement. The primary meaning is birth or modification. Even Samakhya yields other senses. The word Rudra in the Primary mode means Vishnu as it is derived as रुजं द्रावयते यस्मात् (as he cures the disease) and in corroboration he quotes Brahmanda smriti. Though in the samakhya Shruti there is not exclusive mark of Vishnu and hence the rule in the Sutra अतस्तद्धर्मोपदेशात् does not apply to it, still as smriti is meant to decide the meaning of Shruti, the meaning mentioned in smriti should be accepted to decide the meaning of Vedic sentence. When that is not applicable

it is secular and there is the rule mentioned in the Sutra कपनात् amounting to- "Veda must be enlightened by the Itihasas and Puranas". And among such enlightening smrities we find one which gives the derivative meaning of Rudra. (रुजद्रावयते) and settles the meaning of the Shruti. Then again "he is thus sung in Vedas along with the corroborations from Puranas"- which establishes the conventional meaning of Rudra as that word is used in many places in the same meaning. This convention of the wise is of course more powerful than the convention of the ignorant. This matter has been completely thrashed out in the Janmadi Adhikarana by applying the rules stated in यववराहाद्यधिकरण. Thus the primary meaning of रुद्र is Vishnu only. Therefore according to the dictum "The primary is preferred to the secondary meaning" the primary meaning cannot be accepted in preference in the case of "विदेहिरुद्रो". Still in the case of "रुद्रोवावलोकधारः" and other words they are accepted in their primary sense of Vishnu. So Samakhya cannot prove Rudra to be the support of heaven and earth.

The statement that the support of heaven and earth is accessible to the released, ultimately proves that this Linga exclusively refers to Vishnu only.

Now Raghavendra adduces reasons for the justification of the order of the sutras by chandrikakara. In Polemic discussions it is the convention as mentioned in

KathalaKshana and its Teeka, that first, self-defending reasons are to be adduced. Hence the present order is adopted.

In the first sutra the Atma Shruti which is very near the topical sentence (विषय वाक्य) is referred to in self-defence. Now the sutra स्वशब्दात् uses the word स्व in the place of Atma in the विषय वाक्य. It is dissolved as स्व इतिशब्दः स्वशब्दः । स्वश्चअसौशब्दः. In this, dissolved स्व is an adjective and शब्द is विशेष्य and the compound is karmadharya according to the sutra विशेषणं विशेष्येण. बहुत्वं स्वेति, only shows the way of dissolution. In the विषय वाक्य as there is no such word as स्व it only stands as synonym of आत्मा. To illustrate this an instance is given. In Vyakarana in the 4th pada of II Adhyaya there is a sutra- सभाराजाऽमनुष्यपूर्वे and the following is the meaning of the sutra- "The word राजन् preceded by the word सभा or by the words like रक्ष पिशाचः who are not men form a Tatpursha compound in neuter gender. Here the word राजन् is not meant but its synonym ईश्वर is meant. For ईश्वरसभं is the compound but it is राजसभा only. Because in vrithi it is clearly stated that the rule is meant to be true (पर्यायवचनस्यैव दृश्यते) only in the case of a synonym.

In the 1st pada of the 1st Adhyaya it is stated स्वरूपं शब्दस्या शब्दसंज्ञे and its meaning is (on the strength of Bhashya and vartika 'चित् पर्याय वचनस्यैव राजाद्यर्थ'. "In

the sutra सभाराजा you must insert ज after राज and read it as सभाराजज् so that the ज् is a meaningless sign (इत्) and राजा will be one with the sign of ज. Then in sutra स्वरूपं शब्दस्य you must read (जित्परीय वचनस्य) with the synonym of one that has the sign of ज. This will help to get such compounds as इनसभ. Here no doubt in the sutra स्वरूपशब्दस्य. Kaiyata in the context of सभाराजा negatives its action (अराजेति पर्युदासः) there by only words having the meaning of राजा or its synonyms only are being accepted so in Manjari in सभाराजा two negatives are recognised. One in अराजपूर्व and another in अमनुष्यपूर्वा. There as the meaning of नम्र. Similarity is accepted which ultimately means synonym of राजा. But in the present case it is not अराज.

Still on some ground in the place of राजन् the synonym of राजन् is accepted. After much discussion and argumentative meandering ultimately the question is asked why sutrakara himself did not use the word आत्मा in the sutra.

Chandrikakara gives the bold reply that no doubt straight forwardness by using the word आत्मा and easy comprehension is to be preferred to verbal brevity, still otherwise expressed, the intended purpose would not have been asked and the present expression serves the purpose of showing both, speciality in Vishnu and for that purpose using a special word. For the compound

allows another dissolution viz, स्वरूपविष्णोः शब्द in order to justify this round about expression which suggests the speciality of Vishnu. Thus depending upon both these dissolutions one solution was offered. Now the author sticks to the first dissolution only; and the former meaning only that the synonym of स्व viz, the word आत्मा is being used, is stuck to. Then the former objection why the word आत्मा is not used stands revived. But the sutrakara's intention is to show that just as the word स्व has primary reference to Vishnu so also the word आत्मा has primary reference to Vishnu. Therefore in Chandogya Bhasya it is stated that the Acharya has established the primary reference of the word आत्मा to Vishnu as in the case of the word स्व.

Now another alternative is put forth. The word स्व primarily means Vishnu though it primarily refers to another. For स्वभूः (स्वस्यविष्णोः सकाशत् संभूतः) means four faced Brahma, and on this ground it has primary reference to Vishnu. In the same manner as आत्मभूः means the same fourfaced Brahma, आत्म primarily means Vishnu. A quotation is given to the same effect. Therefore sutrakara uses स्वशब्दात्. Shruti states that योब्रह्माणं विदधाति. He creates Brahman. He is स्वयंभूः because Vishnu creates him, and not because he is born of himself. In the same manner आत्मा is भगवान् विष्णोः. As born of him Brahma is आत्मभूः.

Now in the second Sutra मुक्तोपसृप्यव्यपदेशात् as stated in the Shruti अमृतस्येषसेतुः he is the resort for the released. मुक्तोपसृप्य is not concrete now but it is मुक्तोपसृप्यत्व an abstract noun. This sort of interpretation is found in the Paniniya sutra द्वे कयो द्वित्वैकत्ववचने where द्वि and एक mean द्वित्व and एकत्व (abstract nouns).

In this Sutra it is to be construed as a Hetu, then there ought to be च the copulative particle to join this with the previous sutra स्वशब्दात्. But this objection is over-ruled by stating that this case is different from the case of तन्निष्ठस्यमोक्षोपदेशात् and हेयत्वावचनाच्च where the copulative च is used. For in तन्मैकं जानथ आत्मानं the word आत्म stated is known to refer to Vishnu primarily. But here in the present case according to the Teeka, the doubt that Atma Shruti is reduced to sub-ordination by the Linga of recurrent birth is cleared and before that (before the doubt of subordination is cleared) it does not get the status of an independent Hetu. Hence no च has been used.

But there upon it should not be objected that in जानथात्मानं no expression of condemning words expression of non condemnation and expression of condemnation of others speak well of आत्मा having reference to Vishnu. But here you should say that by the Linga of मुक्तोपसृप्यत्व, आत्मा is said to be Vishnu. In the Bhashya also the latter is cited; And in Teeka it is



stated that the word आत्मा is kidnapped by the Lingas of मोक्षदातृत्व and अहेयत्व and hence it is possible that their subject is likely to become the subject matter of the Sutra.

But this objection is ruled out. There first it was doubted that Jeeva was the primary meaning of Atma; then it was burshed aside by stating that he was the resort of the released. But here it is argued that though the word Atma is primarily used in the sense of Vishnu, yet in this context on account of the Linga of recurring birth which is severely exclusive in reference to Jeeva, the word Atma then is doubted to refer to Vishnu secondarily. To remove this doubt the sutra तन्निष्ठस्य मोक्षोपदेशात् adduces the reason that one devoted to him attains Mukti. This also includes as the reason अहेयत्ववचनात् that non-condemnableness is attributed to it.

But again it may be objected that those Lingas or marks which argued out that the word Atma refers to Vishnu, can prove that Atma is not Vishnu depending on the strength of exclusive mark of recurring birth of Jeeva even when the favourable marks of Vishnu are still alive; and how can they refute the doubt that had been entertained.

Yes, we do admit the propriety and strength of your reasoning. Yet in the coming sutras like अतच्छब्दात् and प्राणभृच्च, the जायमानत्व Linga is proved to refer to

other things also; while मुक्तोपसृप्यत्व and others, to refer exclusively to Vishnu. Hence now no objection can be raised.

Yet one thing may be objected, that even the paths of Archis (fire) are accessible to the released; hence Vishnu alone is not मुक्तोपसृप्य. But this objection is based on the wrong intepretation of that word (अमृतस्य सेतुः,) सेतु here means that place which does not tolerate any other place to vie with it, and yet positively it is a place, sought after, by the released. Brahma or Vishnu is the only such place. For he is described so in Shruties like विश्वात्मानं परायणं, मुक्तानां परमार्गतिः. But the meaning 'The last resort' is not so clearly connoted by the word उपैति as by the word सेतु. Now the path of Archis is only प्राप्य or accesible and not प्राप्यांतररहित; for it has another resort like Brahma or Vishnu.

Now we proceed to the third Sutra नानुमानमतच्छद्वात्. Here अनुमान is derived as अनुमीयते इति. The rule of grammar is that termination ल्युट् is ordained in the passive sense (कर्मणिल्युट्); then there is अनादेश and the form अनुमान is ready; which means 'that which is inferred'. No doubt the form अनुमान is derived with the application of ल्युट् in the abstract having the sense of करण 'that which helps to infer'. and not in the sense of passive; yet by कृत्यल्युटो बहुलं; here

कर्मणि ल्युट् is adopted. Or this is अनुमानम् derived from अनुमानं and the termination अन् and the first syllable being changed into Vridhi we get the form अनुमान which means 'one having mainly the form of inference'.

The sutra ultimately is explained as "Here Rudra is not Brahma as suggested by the shruti which is in the syllogistic form" according to the commentary तत्त्वप्रदिप. The Agamas suggested are पाशुपत, सांख्य हैरण्यगर्भ सौर स्कन्द, and शाक्त and others. These tell us that the resort is mainly Rudra including Pradhana Hiranaya garbha, Surya, Shakti and others.

No doubt in Teeka only Rudra and Pradhana are said to be the objects of inference; yet in the Teeka treating Purvapaksha by the instance of a statement which ordains the visible fruit, it is inferred that the statement which propounds its being a resort for all is valid. Hence Rudra and Pradhana are proved to be the resort for all. And this Purvapaksha inference is applicable to all bad Agamas. The part of sutra अतच्छ्रद्धात् which is a reason adduced by the Sidhanta to prove that all these Rudra Pradhana and others mentioned in the bad Agamas cannot be the records for the heaven and earth. Bhashya mentions Rudra; Tattvanirnaya mentions resorts for the Pradhana, and Teeka both. Hence we understand that the word आदि (and others) is used to include others by implication. In the two derivations of अनुमान there is greater Stress

on the meaning of Rudra and it ought to be in masculine gender. In the Sutra नवेति विभाषा in Mahabhashya there is stated अयमिति करणः परः प्रयुज्यते and the word करण with the termination ल्युट् (अन) is found used in the masculine gender.

But on the strength of fulfilment of desires as stated in the Shaivagamas, that statement is said to be valid. And using this statement as an instance other statements also are proved to be valid, because they are statements made by Rudra. Thus then by this very rule by the contradiction found in those Agamas the inference itself can be proved fallacious and invalid. Thus in Anuvyakhyana itself in the शास्त्रयोनित्वाधिकरण the chief reason of the Purvapaksha is quashed. So how can you, depending upon the strength of Agamas revoke Rudra and Pradhana and then disprove them?

There is a rejoinder to this objection. Purvapaksha is raised on the virtue of enunciations and marks in great numbers, and on the strength of other reasons in the form of parallel statements, and on the strength of a characteristic mark like recurrent birth; and then as an extra reason it is mentioned that Agama also corroborates it. Sudha agrees to this or when Rudra is proved to be a support to all the worlds as stated in the Shruti रुद्रोवावलोकधारः and on the strength of this the validity of the Agama which proves that it is the support of heaven and earth and its contradictions prove the invalidity of that inference and this inference of invalidity is being proved fallacious. The inference

based on the visible fruit depending upon some source has its validity. But again objecting on the basis of Agama, it is stated that the parallel statement also is proved to have Vishnu for the topic. The inference of validity has no more refutations— This is the method of justification.

Anuvyakhayana sums up the discussion properly thus— The parallel statement of Rudra contains the words Rudra and Pinaka, have primary reference to Vishnu and hence do not refer to Rudra and others. Thus all words have no reference else where and hence have no other sense. So they are exclusive in reference to Vishnu. This is exposed by अतच्छब्दात्.

Here again an objection is raised: It is not warranted by rules of grammar that अतच्छब्दात् should mean तच्छब्दाभावात् because the compound is impossible as there is no strength in the words to combine into a compound. Therefore following the method of others (पर्युदास) it should mean only तच्छब्द विरुद्धशब्दात्. The first explanation means as "There is the absence of that word" and the second means "as there is the word opposite to that word". The first is the result of प्रसज्यप्रतिषेध. Raghavendra explains these two methods in the words of a quotation. प्रसज्य प्रतिषेधोयं क्रियायाः ह्यत्र नञ् । पर्युदासः सविज्ञयः यत्रोत्तरपदनं नञ्. सूर्यं न पश्यन्ति. is the instance of the former (असूर्यं-पश्याः). In such instances the negative particle is in need of the verb. But the words like सूर्य do not show any inclination

for it. So compound is accepted only when he was reminded of an instance; that instance is अकतरिकारकेक सञ्ज्ञायां. The meaning of the सूत्र is—When there is other karaka than agency, meant signifying a name, the root with the घञ् termination is suffixed to it. As there is the particle च even 'when it is not a name' is included here, so that the form प्रायः is justified from प्रास्यति त्.

Here in the Sutra begins a quest whether अकतरि is an instance of पयुदास or प्रसज्यप्रतिषेध. When it is considered to be only that कारक or function which is different from agency and yet similar to it, is to be accepted. And so there need be no such word as कारक in the Sutra. Thus we come to the conclusion that this Sutra is not an instance of Paryudasa. But it is an instance of Prasajyapratishedha. And just to remind that even in Prasajyapratishedha there is a compound, the word कारिक is used. Then the direction given in the Sutra आदौ च उपदेशे अश्इति. At the beginning एच् (ए, ओ, ऐ, औ) become आत्व. But when the termination with श् as its इत् the latter comes before it, it is not changed to आत्व. Thus we find here the instance of प्रसज्यप्रतिषेध well-illustrated. But if we adopt, the meaning will be 'when a termination beginning with a vowel (अच्) is followed by एच् then only it is changed into आत्व'. But then in such words as सुग्लः and सुम्लः there would be no termination by the Sutra

आतश्चोपसर्गे. All this will be made clear in vritti and elsewhere.

Or there will be अव्ययीभाव compound (अतच्छद्वात्). It is dissolved as तस्यशब्दः तच्छब्दः, तच्छब्दस्यअभावः अतच्छब्दम्. Because many meanings of अव्ययीभाव are given as अव्ययविभक्ति समीपसमृद्धिव्युद्धि अर्थाभाव and others. Thus the अव्यय having one of these meanings will be compounded with the following word in अव्ययीभावसमास. So here the नञ् in the meaning of अभाव compounded with the following word just as मक्षिकाणांअभावः निर्भक्षिकं is formal.

“The word आत्मन् by convention connotes Vishnu. Hence shruties do not refer to Shiva and others” in this pada of Anuvyakhyaṇa” because Jeeva has been warded off with the ‘reason’ of आत्मशब्द. And for this very reason (स्वशब्दात्) प्राणभृच्चैव even प्राणभृत् is not mentioned. Thus the King of the Veda states”. in IV Adhyaya and the first pada of Anuvyakhyaṇa. “Prakriti and Jeeva are not referred to, as the word आत्म the synonym of स्व is used” thus it is stated in V. T. Vinirṇaya. In the Sudha of the same Pada it is stated” अतत् means तेभ्यः शिवादिभ्यः अन्यत् the one other than Shiva and others and that is Brahma. And that word is अतत् शब्दः. Thus another is drawn; And here there is no use of the word च. To suggest this meaning भाष्ये is mentioned.

When the other meaning is accepted, it is the sutra

अतद्वर्माभिलाषात् the other party mentions that there is no flaw of tautology with स्वशब्दात् this may be justified on the ground that the very argument in favour of Sidhanta, will serve as refutation of the Purva Paksha. To show that there will be no flaw at all, Sudha also states that this sutra mentions the same that the argument in favour of Sidhanta will be also refutataion of purvapaksha". Thus as there is special purpose it must be refuted.

If this is an अव्ययीभाव by the sutra अव्ययीभावश्च it is अव्यय and by the sutra अव्ययादाप्सुप् it will be compounded and the सुप् that is created comes to be elided; and by the sutra नाव्ययीभावादतोस्त्वपंचम्याः there is the insertion of अम् and the word अतच्छ्रद्धम् is formed; and it can never be अतच्छ्रद्धात्

To this objection the rejoinder is :— if the अव्ययीभाव ends in अ and is followed by the सुप् termination, that सुप् is not elided but there will be the insertion of अम् and when in the ablative case there will be no insertion of अम् also. This elucidates the statement in Sudha that even when there is no eligibility to be compounded (अकर्तरिचकारके) by exception there may be a compound or there will be अव्ययीभाव when there is अर्थाभाव and that thus the explanation should be found out. But the other explanation given in Sudha that the sutras follow strictly the shruties being very easy is not referred to. The same method should be followed while explaining the sutra “नचस्मार्त



अतद्वर्माभिलाषात्". The sutra is meant to refute the claims of Jeeva and Vayu (to be the support of heaven and earth).

The reasons that were adduced viz., च the word Atma, मुक्तोपसृप्यस्व (the resort of the released) अतच्छब्द and others are there for extending नञ् or negative particle. This explanation of the Teeka is not correct. If that be correct the two Sutras नानुमान् and प्राणभृच्च ought to have been mentioned as if one Sutra, for division would not have been proper. This योग विभाग is resorted to, for the sake of a 'reply' and also for the sake of extension in the Sutra भेदव्यपदेशात्. And if the whole thing is repeated in extension the Sutra आनुमानिक also shall have to be refuted too in extension. We cannot be ready to be reduced to that position. Because the Advaitins and Shaivas and others, agree to the identity between Brahma and Jeeva. But the Sankhyas do not agree to the identity of Pradhana and Brahma. Because the difference between Pradhana and Isha is not accepted as is accepted between Jeeva and Brahma on the strength of the Shruti अन्यमीशम्. In the Sutra भेदव्यपदेशात् the Sidhanti resorts to break the joint statement in order to get reply which is restricted only to the case of Jeeva.

Raghavendra here adds another instance of breaking the joint statement from Grammar (व्याकरण), In Angadhikarana there is the Sutra दंशसंज्ञ स्वजां शपिटंजेश्च and in the Sutra that comes before this

(स्वजरंजाम्) ought to have been mentioned. The sutra that comes after it is घट्टिच. In all these योग विभाग (Seperation of two that had been brought together) is taken to, for the sake of extension. Otherwise the whole thing would have been repeated' So also here.

This argument automatically refutes the argument of shruta Prakasha that the idea of प्राणभृच्च to be an independent sutra is not correct. But some may object that the refutation of Vayu is not to be found in the sutra. To this the reply is that the च is not merely to extend the Hetus and नञ् 'but also' to join together the case of Vayu also.

In the 5th sutra (भेद व्यपदेशात्) it may be objected that what is stated in Teeka that the statement of difference between Jeeva and Isha as stated in अन्यमीश is not correct. For in that shruti difference from Jeeva is not stated. And this runs counter to the Bhashya on अदृश्यत्वाधिकरण. To this objection, the following is the rejoinder- "Here ईश is said to be अन्य or different. And Jeeva is introduced in- "जीव sees him as different". And Jeeva is related to ईश as counter part of him (प्रतियोगि) who is अन्य. Thus thinking, it is stated that this shruti is produced as evidence in respect of difference between Jeeva and Isha according to पदिन्याय.

Now पदिन्याय is पदयुक्तन्याय. In the Jaimini sutras in the 4th Adhyaya Ist pada and 10th Adhikarana there

is the sutra पदकर्मप्रयोजकं नयनस्य परार्थत्वात् which means "one year old cow is meant to be the price for purchase of soma. And its bringing also is for the same purpose; and not for the sake of anointing the axle with अंजन or ointment at the seventh foot step."

In Jyoti stoma एकहायन्याक्रीणाती one year old cow is offered as price for soma. The Adhvaryu goes behind it six steps. सप्तमं पदं अध्वर्युः अंजलिनागृह्णाति. Then after bringing the cow six steps, at the seventh step he takes the dust of that cow's foot along with ghee. Then it is ordained that in order to give oblation when he starts for the East he takes the ointment and smears the axle with that ointment made up of the dust of the cow's foot.

Here just as soma purchase is the purpose; so also the smearing of the axle with the ointment which is made possible by steps of the cow has the same purpose. When this is doubted, as both are made possible only by bringing the one year old cow, both go to constitute the purpose. This is the Prima facie view. Then final judgement is he purchases soma with one year old cow. Now the rule is for what purpose money (cow) is paid for that purpose all other rituals are performed. Therefore the rituals performed for bringing the cow for the purpose of purchasing soma have the same purpose- Purchase of soma; and all others only follow it.

Thinking that there is the word पद in सप्तमं पदं which proves that it refers to the feet of a cow

of one year old, the discussion follows. This is called पदिन्याय.

Thus just as in the fifth, in the sixth (प्रकरणात्) also जीव is said to be different from some ईश and not from परमात्मन् and hence the word च is not used. So there is no difference between the two. But this doubt is cleared by stating that Paramatman is the topic begun as he is said to be the topic of the great Lore (परंविद्या) in द्वेविद्ये वेदितव्ये. Hence by ईश he alone is referred to here because of the context of the holy text.

No doubt you can explain this योग thus; but how does that prove what you want? Just as by the statement of अतच्छब्दात् the meaning of Rudra in the parallel statement and of the word जायमान in the topical sentence is settled to refer to Vishnu in contravention of other meanings; so also the word ईश is settled to refer to Vishnu; and not on the strength of shruti, like जायमान. Here also there are shruties and smirties like सर्वोयो हरिः and others. (he is that Isha who is Hari).

But This contention is fallacious. When there is sure indicator of the inward (Secret) it is not fair to give it up. When there is objection that context can be made to refer to other things on the strength of the mark of Jecva which is exclusive, even the context proves its amenableness to other meanings on the strength of अतच्छब्दात्. Thus this योग is stated in order to remind

the sense that it should be applied else where also and to increase the strength of shruti and Linga stated before. This also refutes the objection that Prakarana or context cannot confute shruti. For shruti allows other meanings while prakarana is exclusive in reference.

The seventh is स्थित्यदनाभ्यांच and in this, difference between Jeeva and Isha is not established only on the strength of mere naming shruti but also the strength of the mark. There is not mere mention of the word अन्य as in तयोरन्यः but in द्वासुपर्णसयुजासखाया Jeeva and Isha—one enjoying the fruit of his action and the other not—which state forms, the characteristic mark for difference between the two—are mentined. Sutra violates the orders of Jeeva and Isha in shruti to give more importance to Isha; (because स्थिति of Isha is mentioned first) and to a few syllabled word. (अल्पाक्षरं पूर्व-पाणिनि). No doubt in Guhadhikarana अनश्नन् 'not eating' is explained as (Isha) not eating the bad fruit; but here it is explained Isha is not eating for mainting himself. For in Bhagavata it is explained—“These two birds perching together as friends have built their nests on the tree by chance; one of them, eats the food of Pippala fruit and the other, though without food, is still stronger”. And in shruti it is stated “As Man and God are thus characterised with and without food is not still weak; hence Hari is not eating for the sake of food.

Now he is going to prove that 'द्वामुपनिषद्भुजा' refers to Jeeva and Isha and not to Budhi and Jeeva. Those who contend for Budhi and Jeeva do so on the Virtue of तावेतौ सत्त्वक्षेत्रज्ञौ in Paingi shruti. But सत्त्व and क्षेत्रज्ञ mean Jeeva and परमात्मा only. (सत्त्वजीव इति प्रोक्तः) (क्षेत्रज्ञं चापि माविद्धि). For more details in this respect Raghavendra asks us to refer to श्रुतितात्पर्यकौमुदि of the Gurupada.

Now chandrikakara reproduced the interpretation of Bhamatikara and refutes it squarely. Raghavendra quotes the very verse of Bhamatikara and builds prima facie view. The support of Heaven and Earth is said to be 'the Bridge of the Amrita' अमृतस्यैष सेतुः) There is nothing else than Brahman which can be called Amrita. Hence no relationship can be established between Amrita and Brahma. Now bridge is that which has a पार or shore. Brahman itself is the shore. Therefore Brahman cannot be the support of Heaven and Earth. But it may be only Rudra or Vayu or Pradhana or Jeeva or others. This is the prima facie view. Now Sidhanta according to Bhamati is-Pradhana and others are not able to contain water therefore they cannot be setu (सेतु) in its conventional sense. Its derived meaning is abstract and means container of मोक्ष which is the meaning of अमृत and can very well therefore refer to Brahman also.

Or another way of interpretation is- In shruti the Pronoun एतद् (एष) does not refer to Brahman; but

it is the object of injunction in तमेवैकं जानथ and refers to 'knowing' verbally introduced as the important thing. And that knowing is the means to attain अमृतत्व or Mukti. Hence Shidhanta is that सेतुत्व is used in its secondary mode.

But these two interpretations are far from satisfactory. For this does not agree with Brahman and the characteristic mark of recurring birth upholds only the prima facie view. If there is no other अमृत than Brahman according to purva paksha Jeeva and others cannot be in any way said to be अमृतसेतु. And in Sidhanta जायमानत्व cannot in any way be explained.

Now what is अमृतत्व ? "अविद्यास्तमयोमोक्षः सासंसार इतीरितः" अविद्या is said to be संसार and its disappearance, is Moksha. But if अविद्यानिवृत्ति is मोक्ष then what is the nature of Moksha ? Is it real, or unreal or real-cum-unreal, or indescribable, or its destruction ?

In the first alternative, according to Adwaita system the real Moksha is nothing but Brahman and hence Brahman cannot be the support of Moksha. Then in the second alternative what is the nature of अविद्या ? Has Bandha its support in Jeeva according to Bhamatikara or in the pure चित् acc. to Vivaranakara ?

If Bandha have its support in जीव only then Moksha the destruction of it should have its support in जीव. Because it is a rule that Bandha and Moksha

should have a common support. If again बंध also happens to be चित् only; then you cannot attribute samsara only to the image and not to the original.

Again the statement that एतद् in the shruti refers to ज्ञान is not warranted. For in एष सेतुर्विधृतिः the pronoun refers to Brahman called setu.

Even the interpretation of the sutra is said to be incorrect. In the first sutra, as this pada is said to refer exclusively to undifferentiated Brahman, the support of Heaven and Earth is the substratum for the super-imposition: for there is nothing else. Now the reason also is not sound. For स्वशब्दात् means ब्रह्माणः शब्दः. Now even the absolute Brahman is not primarily expressed by the word आत्म. Secondary denotation of आत्मा is to be found even in Prakriti.

If it is contended that denotation of the word Atma is to be found in differentiated Brahman (सगुण ब्रह्मन्) it is rejoined differentiated Brahma or saguna Brahma is not the topic of this pada as already announced by you.

Some others still contend that when a doubt arises if Jeeva is the support of heaven and earth, it is settled in prima facie view on the strength of the marks of the support of the senses and the recurring birth that Jeeva is some how explained as the support of earth and heaven either in essence or through his actions or in the released state of fully developed illumination. To This the rejoinder in the form of Sidhanta is said to be that



Atma is the support of earth and heaven, as Atma is said to be only object to be known and it cannot be Paramatman who is said to be the Ashraya for sense and other things; as he is said to be approached by the released and he is the support of the Nadi through the heart. It is in conformity with जायमानत्वं as Paramatma assumes, at his sweet will, the divine form.

But this contention is baseless. For you cannot assert that it is only Jeeva. For you do not produce reasons to exclude Rudra and others. You cannot reject Pradhana in the sutra नानुमानम्.

Thus Chandrikakara goes on challenging the veracity of the interpretations of others.

Thus ends Dyubhavadhyadhikaranam.



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